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The Function of Teaching  
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The  
Function of Teaching in  
Christianity

*By*

CHARLES B. WILLIAMS, Ph. D.

Professor of New Testament Greek and New  
Testament Theology, Southwestern  
Baptist Theological Seminary,  
Fort Worth, Texas.



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## PREFACE

IN the following pages it is our purpose to set forth the prominence and function of teaching in the Christian religion. We attempt to show how Jesus and the New Testament writers think of Christianity as a school—a school of thought and of action. Jesus is the great teacher. All who become Christians are pupils. Jesus teaches. Men learn of Him, are saved, and enter the larger life of service to help save the world.

But Jesus could not remain in person to teach all men in all nations and in all generations. So He trained the early apostles and called Paul to become His representatives in teaching—even to unfold and elaborate some principles that He taught only partially. As Christianity became better organized in the local churches, the function of teaching seems to have become concentrated in a class. The early bishops were likewise expected to be teachers.

The book is divided into three parts. Part I gives in detail the facts from the New Testament about the school idea in Christianity; concerning Jesus the world teacher; the twelve apostles as teachers; Paul and other teachers; the bishops as teachers.

## 6      *Function of Teaching in Christianity*

Part II considers the classes of modern Christian teachers. Fathers and mothers are the first to teach the child in his most plastic period. The home is the school in which should be learned the first lessons of Christianity.

The Sunday School teacher carries on the work begun by Christian parents. The pastor also supplements the teaching of the Sunday School teacher.

Then comes the regular day school teachers in elementary schools, high schools, colleges, universities, and seminaries. If Christianity is the world's best religion and the world needs it, all day school teachers should be Christians and teach from the Christian point of view.

In Part III we set forth the specific functions of Christian teachers. They are to teach the world religious and ethical truth, and thus bring men to know God in Jesus Christ. They are to direct in the world's religious thinking; lead the young to Christ as Saviour and Lord; train Christians in the art of living the Christ life of service and sacrifice; to ameliorate the conditions of modern society; yea, to evangelize the whole world.

We trust that we are not immodest in believing that in this book we are setting forth some facts on the function of Christian teaching hitherto unpublished; in hoping that this book may, in some limited way, help to give proper emphasis to the teaching side of Christianity;

that it may help busy pastors and regular teachers in the various kinds of schools to feel the significance of teaching as representatives of Jesus Christ; that it may prove to be an impetus to the establishment of special institutes, as well as regular chairs in colleges, universities, and seminaries, for the training of religious teachers.

As to bibliography, there is no literature dealing directly with our subject. But we have appended to most chapters a list of helpful, suggestive books. We do not endorse all the theological and ethical teachings of the literature cited, but most of these books will prove helpful by stimulating thought concerning their several subjects.





## PART I

### NEW TESTAMENT FACTS ON TEACHING IN THE CHRISTIAN RELIGION

(9)



## CHAPTER I

### THE PROMINENCE OF THE SCHOOL IDEA IN THE CHRISTIAN RELIGION

THERE are various figures of speech used by different New Testament writers in describing the Christian life. It is called "running a race" (Heb. 12: 1). It is compared to a military campaign many times. This idea is specially prominent in Paul's writings. See Gal. 5: 17-24 and Eph. 6: 10-20. In this sense Christianity is a campaign against sin and the kingdom of Satan for the enthronement of righteousness in the life of the individual and of society.

The Christian life is also compared to a contest in the Grecian games. See 1 Cor. 9: 24-27. As the Grecian athlete entered the contest to obtain the perishable wreath of fame, so the Christian enters the spiritual contest, with hope and assurance, to obtain the incorruptible crown. That he may successfully compete in the spiritual athletics he must "buffet" (beat till blue under the eyes) "his body and bring it into subjection." In this sense Christianity may be called a spiritual gymnasium, where the followers of Christ practise the principles of the spiritual life illustrated in the life of Jesus, and thus develop a robust, symmetrical Christian character.

But Christianity is also represented as a school in which men learn of Christ, the great teacher. It is not definitely said anywhere in the New Testament that Christianity *is* a school, and that to become a follower of Christ is to matriculate in the school of Christianity. But is it not implied throughout the New Testament? Is not Jesus called "the teacher" (*ho didaskalos*) both by Himself, His disciples and His enemies? Forty-five times this title is applied to Jesus in the four gospels. Forty-five times the verb "teach" (*didasko*) is used by the four evangelists to describe Jesus' conversations with individuals and His disciples, and His discourses to the disciples and the masses.

The noun "preacher" (*keerux*) is never applied to Jesus in the four gospels. The verb "preach" (*keerusso*) is applied to his teaching eleven times in the Gospels—four in Matthew (but all four in connection with the verb "teach"), four in Mark (in a context in which the word "teach" does not occur), and three times in Luke (also in a context in which the verb "teach" does not occur). The verb "preach" is not used in the Gospel of John to describe Jesus' communication of truth to men. The verb "evangelize" (*euangelizomai*), to preach the good tidings, is used five times in the Gospel of Luke to describe the proclamation of truth by Jesus. This verb does not occur in Matthew, Mark, or John, in reference to Jesus' teaching. This verb is used forty times in the Acts, in the

Epistles, and in the Apocalypse with reference to the teaching by the apostles and others, but never is used to refer to Jesus' work of preaching or teaching.

Hence we see, from this array of lexical facts, that the teaching idea in the New Testament is more prominent than the preaching idea. This is the case in the teaching both of Jesus, the Twelve Apostles, and of Paul. Jesus is preëminently the teacher rather than the preacher. He is never called the preacher, but forty-seven times is called the teacher. Five times he is said to have "evangelized," and eleven times he is said to have "preached," but forty-five times he is said to have "taught."

Again, Jesus calls himself the light of the world in the Gospel of John (9: 5). The author of this gospel also holds that Jesus is "the light which lighteth every man that cometh into the world" (1: 9). But light is the symbol of instruction, and therefore Jesus and the apostle mean to say that the Messiah is the world's great teacher. He illumines men by the rays of truth. His teaching is the means whereby he illuminates men's minds.

But, says some objector, does not the light which Jesus gives to men mean life, according to John 1: 4? We reply, light signifies life in the sense of spiritual fellowship with God through Christ. In John 17: 3, Jesus says, in the intercessory prayer, "And this is life eternal, that they

should know thee the only true God, and him whom thou didst send, even Jesus Christ." Whatever interpretation we give this text, we must conclude that there is a vital relationship between life eternal and the knowledge of God and of Christ. If the "that" clause means that the knowledge of God and of Christ *is* eternal life, or if it means that the knowledge of God and of Christ is the *condition* of eternal life, or if it means that the knowledge of God is the *purpose* of eternal life (so Westcott), there is in any case, a vital relationship between eternal life (fellowship with God in Christ) and the knowledge of God through Christ. But knowledge implies a teacher and learners, something to be taught and the process of teaching. If there is knowledge, some one must teach. If there are learners, there must ordinarily be teaching. So then in the Johannine conception of Christ's mission and of eternal life we find the idea of teaching basal. Christianity is a school in which the knowledge of God is taught us and so we have life eternal. Christ is the teacher, his followers are the learners, and the result is that men have eternal life.

Again, when Jesus was about to leave the world he commissioned the Twelve (the nucleus of the church of the future) to "make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matt. 28: 19, 20). Jesus

gave to the Twelve a commission, and that commission is that they teach the nations the truths of Christianity and to make the citizens of "the nations" "learners" of Christ and thus citizens of the kingdom of heaven. The verb "*matheeteo*" means to "make a disciple, instruct."<sup>1</sup> This verb is used only four times in the New Testament to refer to the process of making men pupils, or followers, of Christ.<sup>2</sup>

The apostles were to become teachers that they might lead others to become "learners," "pupils," of Christ. But this is based on the fact that they themselves had become the "learners" of Jesus in the college of his two or three years' public ministry. The word "disciple" (*matheetees*) means "learner, pupil," according to Thayer, as above. This word is used two hundred and fifteen times in the Gospels to refer to the Twelve and others who followed Jesus—sixty-six times in Matthew, forty-two times in Mark, thirty-four in Luke, seventy-three in John. Is not this an overwhelming array of facts? Do they not prove that Jesus and others primarily thought of his followers as "learners, pupils?"

Again, the word "disciple" (*matheetees*) is used twenty-eight times in the book of Acts to describe the followers of Jesus. The word "brother" (*adelphos*) is also used frequently in

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<sup>1</sup> Thayer, Greek English Lexicon of the New Testament, p. 386.

<sup>2</sup> Matt. 13: 52; 27: 57; 28: 19, and Acts 14: 21.

the Gospels, but not half so many times as the word "disciple," but more frequently in the Acts and the Epistles. The word "Christian" (*christianos*) is used only three times in all the New Testament (twice in Acts, once in 1 Peter). Thus we see the relation of pupil and teacher is most prominent in the four Gospels and in Acts. The idea of brotherhood was emphasized more in the Epistles.

But the idea of Christianity as a school is found in Paul's Epistles. Though the follower of Christ is nowhere denominated the pupil (*matheetes*) of Christ, still Christianity has its teachers and curriculum. The verb "teach" (*didasko*) is used by Paul, referring to himself or others as teaching, twelve times in his Epistles.<sup>3</sup> The noun "teacher" (*didaskalos*) is used by him, as referring to himself or to others in the early churches, six times. The term "teacher" does not occur often in Paul's writings, but when he does use it, it has a marked significance. In 1 Cor. 12: 28, 29, and in Eph. 4: 11, he regards the teacher as a functionary in the early churches, occupying a place by the side of apostles, prophets, evangelists, and pastors. Surely the idea of teaching was prominent in Paul's system of thought. Moreover, in 2 Tim. 1: 11, he regards himself as appointed by God to the office of

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<sup>3</sup> Of course, this count includes the two cases in the Pastoral Epistles, but does not include the Epistle to the Hebrews.



teaching, just as he was divinely called to be an apostle and preacher. His function as teacher was as divinely appointed as were his functions of apostleship and preacher. In fact, it is scarcely conceivable that Paul's functions as apostle and teacher could be separated. The apostleship would include the functions of teaching and preaching.

The word "teaching," "doctrine" (*didachee*), occurs only six times in Paul. But in the two passages in Romans<sup>4</sup> he makes the word "teaching" express the content of his gospel. That is, his gospel is a teaching; Christianity itself is a teaching. This is Paul's view of his system of thought elaborated on the basis of his experience and under the leadership of the Holy Spirit. At this point we do not mean to discuss Paul as a teacher. This will be done in a subsequent chapter. Here we wish merely to emphasize the fact that Paul harmonizes with Jesus and the early Apostles in regarding Christianity as a school of religious thought. It has its teachers, learners and curriculum.

Let us note the extensive use of the word "teaching" (*didachee*) throughout the New Testament to express the Christian system of thought. Indeed, the word *didachee* is translated "doctrine" in the Authorized Version—that is, those basal truths of Christianity which we call "doctrines" are denominated by the New

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<sup>4</sup>6: 17; 16: 17.

Testament writers merely "teaching." Besides the six occurrences of the term "teaching" in Paul's writings, the word occurs seven times in the Synoptic Gospels in reference to the message of Jesus. It is used three times in John's Gospel with reference to Jesus' message. It is used in Acts four times to describe the message of the Apostles (twice referring to that of the Twelve and twice to that of Paul). The word is used eight times in the rest of the New Testament, some of which passages describe the Christian message, or a perversion of it (as in Rev. 2: 14, 15). The word is always used in the singular number, except in Heb. 13: 9, where the teachings are false. The word *didachee*, "teaching," to describe the message of Christianity, is used twenty-four times in the New Testament.<sup>5</sup>

The other word "teaching" (*didaskalia*) is used fifteen times in the New Testament to describe the message of Christianity, all of which are in the Pastoral Epistles,<sup>6</sup> except one, Rom. 12: 7. From these data we must conclude that in the early Christian times the idea of teaching was the primary conception of Christianity. Its message to the world was a teaching—instruction

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<sup>5</sup> Matt. 7: 28; 22: 23; Mark 1: 22, 27; 4: 2; 11: 18; 12: 38; Luke 4: 32; John 7: 16, 17, 18, 19; Acts 2:42; 5: 28; 13: 12; 17: 19; Romans 6: 17; 16: 17; 1 Cor. 14: 6, 26; 2 Tim. 4: 2; Titus 1: 9; Heb. 6: 2; 2 John 1: 9.

<sup>6</sup> 1 Tim. 1: 10; 4: 6, 13, 16; 5: 17; 6: 1, 3; 2 Tim. 3: 10, 16; 4: 3; Titus 1: 9; 2: 1, 7, 10.

given by qualified Christian teachers (or by Christ himself) and to be learned by men who were willing to accept Christ and his message.

The word "wisdom" (*sophia*) occurs six times in Paul's writings to describe the message of the Gospel, or God's revelation to men in Jesus Christ (1 Cor. 1: 24-30; 2: 6, 7; Eph. 1: 3, 8, 10). The word "mystery" (*musteerion*), something hitherto unknown but now made known, twenty-one times, designates the message of Christianity in Paul's Epistles.

The school idea is prominent in the New Testament description of the practical side of Christianity. Christianity is not merely a system of abstract truths, but it is a life. Yet it is a new life. It is a life which, even on the practical side, one must learn to live. No man lives the Christian life naturally, automatically. Like swimming, it must be learned. One must receive instruction as to the effects of sin, as to how God loves the sinner and gave His Son to die for his salvation, as to how Christ "gave himself up for our sins that he might deliver us out of this present evil world" (Gal. 1: 4), how God freely forgives the repentant sinner and gives him grace through the channel of faith to begin and continue the living of the pure, altruistic, sacrificing, but joyous, triumphant life of the Christian.

Let us turn to the New Testament to see how Jesus taught that this school idea is the chief

idea of practical Christian living. In Matt. 11: 28, 29, He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Whatever else this passage may mean, it surely expresses the truth that the new life of the follower of Jesus is a school life. He is a learner in the school of Christ. Christ has revealed the Father (v. 27) to His followers—that is, has taught the would-be disciple that God loves him and wants to save him from his sin and from the life of sin, and will help him to live the new life of love and service in imitation of Christ, our great exemplar. "Take my yoke upon you and learn of me." What else can it mean, if not that Jesus himself bore the yoke of service for suffering, dying men, and so by example as well as by precept He teaches His followers to do the same? The follower of Jesus is a learner in the realm of living. He not only learns principles and truths from Christ, but from Him he learns *how* to live. From Him he gets the inspiration and power to live for others, as Christ did. From Him he learns to wear the velvet-lined yoke of love and service, the yoke that is easy, and to bear the burdens of others, which are light to him who loves God and his fellow-men.

In Sirach (Ecclesiasticus) 51: 25, Wisdom speaks, "Put your neck under the yoke and let

your soul receive instruction." In Rabbinic literature, also, it is common to speak of the yoke as symbolizing the relation between the teacher and his pupil. Dr. Broadus<sup>7</sup> says, "'Take my yoke upon you' is therefore only a figurative way of saying, 'Become my pupils (disciples), submit yourselves to my instruction.'" Allen,<sup>8</sup> in commenting on this passage, says, "The Pharisees despised the unlearned and simple, and burden them with the heavy burdens of their expositions of the law. But I bid those who are weary of carrying Pharisaic loads to come to Me that they may be relieved. Let them take in exchange the yoke of allegiance to Me; let them be disciples of one who is a *sympathetic teacher*." Undoubtedly, then, this passage teaches that Christianity is a school in which Jesus is the teacher and His followers are students.

But does "learn of me" signify mere theoretical learning? I think not. For Jesus closed the Sermon on the Mount with two graphic illustrations—the two house-builders—to show that we must "do," as well as hear, His lessons of truth. Yea, in that sermon He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven" (Matt. 7: 21).

"Learn of me" is not to be limited to learning

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<sup>7</sup> Commentary on Matthew, p. 254.

<sup>8</sup> The International Critical Commentary, Commentary on Matthew, p. 124.

from Jesus' example, but includes learning from His teachings. On the other hand, it must not be limited to His teachings, for it evidently includes learning of Jesus in the realm of living.

Again, Jesus says, "Come ye after me, and I will make you to become fishers of men" (Mark 1: 17). This also refers to the relation of the teacher and his pupils. The Greek philosophers, when teaching, often had their pupils accompany them. So Jesus calls these men to accompany Him as His pupils, and thus He will teach them and make them to become "fishers of men."

Did Paul apply this relation of the teacher and pupil to actual Christian living? In Phil. 3: 10, he says, "That I may know Him, and the power of His resurrection." "Knowing" presupposes learning, and learning implies teaching. Paul regards himself as a pupil, longing perfectly to know Christ and the power of His resurrection. But is he speaking of practical or theoretical knowledge? The Greek verb for "know" is *gnonai*, to know *experimentally*. This kind of knowledge signifies real living. What Paul wanted to know was the experimental realization, in his own life, of the transforming power of the risen Christ.

There are many other indirect references in the New Testament to Christianity as a school, both in the realm of its message and its life. But these are clear and are sufficient to impress us that the school idea of Christianity is basal with

Jesus and the Apostles. Christianity is a school in which men are to learn from Christ Christian truths and how to express these truths in the relations, affairs, and achievements of life.

BIBLIOGRAPHY.

In connection with this chapter the reader will find it helpful to read:

Henry Van Dyke, *The School of Life*.

Shailer Mathews, *The Social Gospel*, Chapter XVII, Education.

J. M. Frost, *The School of the Church*.

## CHAPTER II

## JESUS AS A TEACHER

IN this chapter we are not dealing with the pedagogical methods of Jesus. He used pedagogical methods worthy of study and emulation by modern teachers. However, it is not the methods of His teaching, but the fact that He was a teacher, a universal, ethical, religious teacher, which engages our attention now and on which we hope to throw some light from the facts of the New Testament.<sup>1</sup>

## JESUS A TEACHER RATHER THAN A PREACHER

Jesus is never in the Gospels called a preacher. Only eleven times is it said that He preached, proclaimed (*kecrusso*) His message. Only five times, and that only in Luke's Gospel, is Jesus said to have "evangelized" (*euangelizomai*), or brought good tidings. So we see from these facts that neither Jesus Himself, nor His Disciples, nor enemies regarded preaching as His peculiar mode of communicating truth to men.

On the other hand, Jesus is often called the teacher. Forty-five times in the Gospels He is

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<sup>1</sup> See Appendix I for a minute critical presentation of the facts.



called the teacher, thirty-nine of these instances occurring in the Synoptic Gospels. Six times he calls Himself the teacher. Twenty-three times His disciples, or other friendly sympathizers, like Nicodemus, Martha, Mary Magdalene, call Him the teacher. Twelve times His enemies, Pharisees, Sadducees, Herodians, *et al.*, call Him the teacher. From these references we see how Jesus was not only regarded as a teacher, but was deemed worthy of the title, the teacher.

It is to be observed that the Twelve did not call Jesus teacher until toward the close of His life, according to the Synoptic references, but in John 1: 38, the two disciples of John the Baptist, on becoming the disciples of Jesus, address Him as Rabbi, which John tells us means teacher. There is no conflict. The Synoptists do not mention this incident at all.

We observe further that, according to the Synoptists, Jesus calls Himself teacher only in the middle and later portions of His ministry (see Matt. 10: 24, parallel Luke 6: 40; Matt. 23: 8). Nowhere in the Gospel of John, except in His last address (13: 14), does He refer to Himself as the teacher. But it was natural for Him to emphasize His function of teaching and His authority as a teacher in those closing days of His ministry and life. It is also easy to see why the disciples, after associating with Him during His ministry and hearing His words of grace and wisdom, should, in the last months and days of

His ministry, think of Him as preëminently their great teacher.

It is remarkable that those not in sympathy with Jesus and His teachings called him teacher from the earliest months to the last week of His ministry. His message and His methods and His authoritative manner of address impressed the external world that He was in every sense of the term a teacher.

Likewise, the verb "teach" is applied to Jesus in the Gospels forty-five times, thirty-nine instances occurring in the Synoptists. Most of these references to Jesus in the act of teaching are made by the writers themselves, though once the disciples (Luke 11: 1), three times Jesus (Matt. 26: 55; Mark 14: 49; John 18: 20), and seven times His enemies (see Appendix I for critical discussion), refer to the act of His teaching. There are many other references in the Gospels, where Jesus is teaching, but neither the title teacher nor the act of teaching is directly expressed.

From this array of facts collated from the New Testament we are forced to the conclusions:

1. Jesus regarded Himself as a teacher possessed with Divine authority.
2. His disciples so esteemed and addressed Him.
3. Others in sympathy with His message called Him teacher.
4. The writers often allude to Jesus in the act of teaching.

5. Even His enemies were impressed that He was preëminently a teacher.

OBSERVATIONS ON JESUS AS A TEACHER.

What kind of a teacher was Jesus? What light do the above passage throw on the nature of Jesus as a teacher?

1. HE WAS AN ETHICO-RELIGIOUS TEACHER

“Jesus as a religionist gave chief place to the moral and spiritual values of life.”<sup>2</sup> Jesus was not a teacher of natural science. He did not teach anything positively as to the laws of nature. He followed the Jewish view of the world and of nature. Yet he studied seed and soil, shepherds and sheep, pearls and leaven, sun and mountains, light and salt, and the other phenomena of nature, in order to teach that God is in His world; yea, in His world is working out His purposes of love for His creatures. His references to nature are only illustrative, to illustrate spiritual truth. Jesus was not a teacher of natural science.

Nor was He a teacher of history. To be sure, He did know the history of the Jews and the history of God’s dealings with them and the nations. He also referred to many historical facts in the history of the Jews and of the world—to the flood, fall of Sodom and Gomorrah, Abraham, Isaac, Jacob, the wilderness experiences of Moses,

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<sup>2</sup> McGee, *Jesus the World Teacher*, p. 121.

etc., but He did so in order to clinch in the memories of His hearers great religious truths. The historical references were used by Jesus as pegs on which to hang spiritual truths; the means of turning on and of focusing the light of certain spiritual truths which He wished to teach.

Nor was Jesus a teacher of literature. He did not mean to give the world the results of His study on the questions of Hebrew literature. He was not concerned about the problems of Higher Criticism. This He deemed not a part of His sublime mission to earth. He did know the books of Hebrew literature (perhaps He did not know the Greek and Latin literatures), but He did not claim to be a Hebrew literateur, and did not regard it as His chief business to solve for the world the problems of Hebrew literature—problems of authorship, date, sources, integrity, etc. His literary references are valuable, not because they were intended by Him to settle all literary problems of the Old Testament, but because of His keen intellectual acumen, and because they are mere incidental allusions and are not studied, formal arguments.

Nor was Jesus a teacher of philosophy. It is doubtful that He had ever read Philo, not to mention Plato, Aristotle, Pythagoras, the philosophy of the Stoics and the Epicureans. These systems of thought would not have appealed to Him, even if He had had the opportunity to study and master them. He did not come primarily to en-

lighten the world intellectually, but spiritually and morally. He did not philosophize even on the origin of the worlds, or of religion, or of morality. He knew that God made the worlds, and taught religion and ethics as facts, the highest values in God's universe, and sought to help men to attain the highest religion and noblest morality.

Nor was Jesus primarily a theologian. He did not elaborate a complex system of teaching about God, man, sin, salvation, etc.; in fact, there is no system to His teachings. He just spoke out of the fullness of His loving heart, as occasions offered and the needs of His disciples and the people suggested. He probably often repeated Himself, or expressed similar teachings in slightly different form on different occasions.

Jesus was emphatically an *ethico-religious* teacher. He knew what was men's right relation to God and to one another. He taught the true relation of men to God, that of loving, trusting, obedient children, for the realization of which relationship by men He Himself was the voluntary yet divinely appointed Medium. Back of this relation of men to God was that of God to men. He loves all men as a father loves his children. So men should love and trust Him. Likewise, Jesus emphasized the ethical side of human life. Men should love one another, as the Father loves the Son and loves men. They should forgive one another. They should even love their ene-

mies. This love should express itself positively in deeds of help and mercy. Men should help all classes of their fellows—the poor, the sick, the despised, the outcast, any one who needs help. That is, Jesus was emphatically *the great ethico-religious teacher*. He taught that men could and should know God as their Father, and as His children should walk and live in the light of His love; that they should recognize their fellow-men as brothers, and as such should love and help one another in all the relations of life.

## 2. JESUS WAS A CONSERVATIVE TEACHER

He had new truths to give to the world, and yet He was conservative in the presentation of His most radical teachings. For instance, His teaching of the fatherhood of God finds its roots in the Old Testament. He did break away from the late Judaistic view of God as a bookkeeper who places all men's good deeds in the credit column, and all their evil deeds in the debit column, and who rejoices at the moral failures of men. Though Jesus taught that God, like a Father, loves all men and watches sympathetically over all their interests, yet He used a term (Father) found in the sacred literature of the Jewish religion, but gave it a deeper and broader and higher content.

According to Mark 2: 18-22, Jesus did, however, teach that Christianity was no new patch to be sewed on Judaism, nor were its teachings

new wine to be preserved in the wine-skins of Judaism. In a sense, Christianity is a new religion. And yet He did not positively condemn fasting (the problem which led Him to utter the above teaching), which was a teaching in the old system. If there were suitable occasions for fasting, His disciples might fast.

Nor was Jesus an iconoclast with regard to Jewish ritualism. He did come to supplant it, and He knew that His spiritual teachings would overthrow the ritualistic system. Yet, He nowhere attacked the temple worship and its ceaseless round of animal sacrifices. He even paid the temple tax and called the temple His "Father's house," or His "Father's business." Yet He said to the Pharisees who believed in ceremonial uncleanness that moral and spiritual uncleanness is the more significant. Not that which goes into a man, but that which comes out of his heart, defiles him, namely, "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."

Other examples might be given to illustrate Jesus' conservatism. But what He said in Matt. 5: 17-20 sums up His relation to the Old Testament Scriptures. It was not His purpose to destroy the law and the prophets, but to fulfill them; that is, to preserve their inner permanent values and to make them the basis of His more spiritual and more comprehensive teachings. Yet, He did

condemn the Pharisaic interpretation of the law and the prophets and their consequent views of righteousness. If men enter His kingdom their righteousness must surpass that of the Pharisees (verse 20). He had new teachings, new in spirit and extent of application, and yet He preserved in His new teachings all of inner permanent value in the old religion. Harnack<sup>3</sup> says: "The bud which Jesus placed in the Old Jewish stalk could result only in the decay of Judaism and the founding of a new religion. . . . Not in His preaching did Jesus teach this, but in His person, His work, His sufferings, in His resurrection did His disciples learn it." That is, according to Harnack, Jesus in His teaching *was undermining* the old religion of Judaism, but *not consciously*. It would be better to say, Jesus was not designedly undermining the Old Testament teaching, but was positively building upon it a superstructure of the purest ethical and religious teaching.

### 3. JESUS WAS A FEARLESS TEACHER

Although He was no iconoclast in religious teachings, yet He was fearless in the presentation of those marvelous spiritual realities which He knew the world needed. He was not afraid of the Scribes, whose teachings He necessarily opposed by teaching the spiritual nature of the kingdom, and that love and service are greater than external

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<sup>3</sup> Biblical World, March, 1910, p. 148.



deeds which do not necessarily express a loving heart. He knew that if He persisted in His spiritual teaching they would kill Him. But death did not daunt Him. Nothing could deter Him from teaching those truths which He knew the world must have or else suffer the penalty of spiritual and moral death.

#### 4. JESUS WAS AN EXOTERIC TEACHER

This term was originally applied to the popular teachings of Aristotle and the late Greek philosophers. But the public teachings of those philosophers were not so popular in matter or manner as were the teachings of Jesus. As hinted above, Jesus did not, as a rule, teach abstract truths. He was a practical teacher. He taught those truths that help to make life, moral and religious. He did not teach truth for the sake of its intrinsic beauty, but for the sake of its power in moulding character, conduct, and life. His "wisdom" teachings (*apothegms*) were practical, intended to help men to live, as was the wisdom literature of the Old Testament, Job, Proverbs, Ecclesiastes, Song of Songs, and the late wisdom literature, Wisdom of Solomon, Ecclesiasticus. Of course, Jesus' teachings are far superior to these last, but they belong to the same class of literature, the religio-practical and not the philosophical.

Again, when we consider the style of His teaching, we see the methods of the popular teacher. His language is concrete. He speaks in pictures.

He uses figures of speech, the simile, the metaphor, the apostrophe, the synecdoche, the hyperbole, etc. He often teaches by using examples from Old Testament history, Abraham, Moses, Elijah, Elisha, David, Solomon, and others. Perhaps the most characteristic method in His teaching is the parable. Though, according to Mark 4: 11, 12, He appears to have adopted the parabolic method in order to veil the truth from the multitudes, yet, according to Mark 4: 21, 22, He says that truth, like a lamp, is intended to be placed, not under the bushel or bed, but on the lampstand to illumine all that may see. The parables veil the truth only temporarily. When the inner meaning of the parable was grasped, the truth shone more brilliantly. The masses remembered those matchless stories from nature, the fields, the home, the shop, and the experiences of life. The parable was well fitted to be a vehicle of truth to the masses. He probably used the parable, because He was preëminently a popular teacher.

##### 5. JESUS WAS AN ESOTERIC TEACHER

This term was first applied to the secret teachings of Aristotle. Grote, however, thinks it not applicable to any of Aristotle's teachings, but that it is applicable to part of the teachings of Pythagoras—those teachings which seem to be suitable only to the initiated few.

Both in the Synoptic and Johannine gospels there are portions of Jesus' teachings which are

peculiarly fitted only to those who are in the inner circle—those who accept Jesus as their Saviour, Lord and teacher, and are thus personally prepared to appreciate the deeper and more spiritual truths. According to John's Gospel (14: 21f), Jesus teaches that He manifests Himself in a special manner to those who keep His commandments, as He does not and cannot to the world. There must be an affinity between the pupils and the truths taught. If we would appreciate some of the deepest teachings of Jesus, we must think and live and act in the inner circle, with our heads and hearts close enough to Jesus to rest on His bosom, as did John the beloved disciple.

But let it be noted, what might be called esoteric teachings at one stage of our experience cease to be esoteric to us, because we have advanced to a higher stage of Christian experience. For instance, when Jesus first definitely foretold His death to His disciples, this was a matter of esoteric teaching to them, but later on, after they had come to see that Christ's death was a part of the Divine plan and essential to the Messianic salvation, this teaching became a public teaching—that is, for all the people. On the day of Pentecost Peter preached the death of Christ as a part of the Divine plan. It was no longer an esoteric teaching, but a popular doctrine.

We do not deal with the problem whether or not the Sermon on the Mount was delivered to the masses or to the disciples only. It is likely ex-

oteric. Though addressed specially to the immediate disciples, it is also a general code of ethics (though it contains much distinctively religious as well as ethical teaching) for all members of the kingdom; yea, for all men whether or not they profess to be followers of Jesus.

#### 6. JESUS WAS AN AUTHORITATIVE TEACHER

At the close of the Sermon on the Mount the evangelist says the people marveled at His teaching because He taught them as "one having authority, and not as the Scribes." In what sense was Jesus an authoritative teacher?

(1) He did not resort to human teaching for endorsement, as did the Scribes. The latter were always quoting what this or that rabbi said. Jesus never quoted Hillel, Shammai, or other rabbis. He felt that He needed no human teacher's words to back His teachings. He knew the Father directly, and ethical, religious truth at first-hand.

(2) He was an original teacher. He had a personal knowledge of God, a rich experience of fellowship with the Father. He knew in Himself those great truths of religion which He proclaimed. Again, He loved all men, He hated none, He forgave His enemies, He helped the helpless, healed the sick, lifted the fallen, and so in Himself He knew the fundamentals of ethics. Hence He taught the world originally, authoritatively—that is, out of His own experience of

love and service to others, those lofty ethical principles recorded in the Gospels.

(3) He was God's appointed representative. He knew the Father (Luke 10:22), and the Father had made Him His representative in making Him known to the world. Hence, His right to teach. God has given Him the right to reveal the Father because of His perfect knowledge of the Father.

So out of His own personality as the Son of God and the Son of man, out of His experience as such, and as the Father's representative to men, Jesus taught with authority. As God's Messiah to set up the kingdom on earth, He felt and used His right to teach the truths of God and the kingdom. Hence, out of His lofty consciousness and His filial and representative relation to the Father, and out of His helpful, fraternal relation to men as the Son of man, He taught those sublime teachings of religion and ethics which have been the marvel of the ages.

#### 7. JESUS WAS A COSMOPOLITAN TEACHER

Jesus gave no specific rules for living. He did not lay down a code of laws applicable for Jews, but not suitable for the Gentiles. He taught universal principles, love, forgiveness, righteousness, service, sacrifice; principles as useful for the Mongolian, Malay, and Ethiopian as for the Caucasian and Red Man. Witness the golden rule of Matt. 7:12. It was good for the early Jewish Christians. It has been the highest ethical stand-

ard of the civilized world for nineteen centuries. It is still as suitable for the relations of society in the twentieth century as it was in the first. Jesus taught for all the centuries and for all the world. He commanded His disciples to give His gospel to all the world. Though He said He was sent, in His personal ministry, "only to the lost sheep of the house of Israel," He laid the foundations for future apostolic teaching and entrusted to them teachings that were to be observed by "disciples" in "all the nations." (Matt. 28: 18, 19.)

In the early Christian centuries His teachings supplanted those of Plato, Aristotle, Epicurus and the Stoics, and in these last two centuries they are supplanting the teachings of Confucius and the Hindu sages. They are lifting the nations to the religion of the one God and to the highest moral living. Principal Fairbairn says: "You will get many a beautiful proverb in Seneca; you will get many a fine ethical principle in Plato; you will find in Stoicism some of the most exalted precepts that human ethics have ever known. But mark you one thing: You will never discover that these elevated the common life of man, affected the course of lust, made the bad good, or the impure holy.

"Where they failed, Christ succeeded with splendid, glorious success; He made out of the very outcasts men that became saints of God."

Already it is true of the Occident, and in the near future the Orient with the Occident will be

sitting at the feet of Jesus, the recognized world teacher. As suggested by James Russell Lowell, Jesus was the world's first real democrat—that is, the first man really in sympathy with the people, the whole people, and all the peoples of earth. He was a world democrat. The world is fast recognizing Him as such, and all the races and nations are being made one family of brothers as they hear and heed the universal teachings of Jesus. He is the world teacher, the world Saviour, and the world Master.

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## CHAPTER III

## THE TWELVE APOSTLES AS TEACHERS

WE have already seen how the idea of teaching was fundamental in the founding of Christianity. Jesus Himself was a great teacher. Teaching was preëminently His vocation during His public ministry. Not only was Jesus Himself a great teacher, but the message of the New Testament is couched in the language of the school. Christianity itself is a school. Some of its principal terms describing its message and the messengers are scholastic terms—*e. g.*, teacher, teach, teaching, learner (disciple), make disciples (learners), etc.

Now were the early Apostles, who were chosen by Jesus to accompany Him in His public and private ministrations, teachers? Is the term "teacher" applied to them? Are they said to have taught the people? The term "teacher" (*didaskalos*) is never expressly applied to any one of the Twelve in the New Testament. But it is clear that they did regard themselves as teachers. Indeed, Jesus in the Great Commission commanded them to "teach," as well as "make disciples."

The verb "teach" is used sixteen times in the book of Acts and six times it refers to the early Apostles. In 4: 1, 2, we find the Sanhedrin,



along with the captain of the temple, "sore troubled" because the Apostles, led by Peter and John, were "teaching the people and proclaiming in Jesus the resurrection from the dead." Here the Apostles were regarded by the priests and Sadducees, their enemies, as teachers, as well as preachers. They "preached" in Jesus (that is, on the basis of Jesus' being restored to life, which they firmly believed as a fact) the resurrection from the dead. But they also taught it. This is a broader term than the term "preach." They not only proclaimed publicly the resurrection of Jesus, but they taught it privately and publicly—that is, instructed smaller groups of inquiring men about the resurrection of Jesus.

In 4: 18, after the trial of the Apostles Peter and John before the Sanhedrin, the latter forbade them to speak or to "teach in the name of Jesus." Both these passages show that the Sanhedrin considered teaching a function of the early Apostles.

In Acts 5: 21, the Apostles Peter and John, after being divinely released from prison, went into the temple and "were teaching." This passage shows how the author of the Acts regarded the Apostles as teachers. In 5: 25, a certain one reported to the Sanhedrin that the Apostles were "teaching in the temple." In 5: 28, the high priest, speaking for the Sanhedrin, reminded the two Apostles on trial how they had charged them strictly "not to teach in his name." In 5: 42, the author again speaks of the Apostles as

teaching and says they "ceased not to teach and to preach Jesus as the Christ." Here he places teaching by the side of preaching, and apparently puts it on the same footing as a function of the early Apostles.

The word "teaching" (*didachee*) occurs twice in Acts (2: 42 and 5: 28) in reference to the message of the Apostles. In the former passage "the apostolic teaching" is the standard to which the new converts to Christianity adhered. In the latter, the Sanhedrin accuses them of filling Jerusalem with their teaching, which shows how active and successful were the Apostles as teachers immediately after the ascension of Jesus.

Again, does not the term "apostle" (*apostolos*) itself signify a teacher? Is not the idea of teaching in this word? The word literally means an "envoy" or "delegate" (so used in Herodotus and other Greek authors) and apparently so in the New Testament, in 2 Cor. 8: 23 and Phil. 2: 25. But according to Mark 6: 7, Jesus called the Twelve unto Him "and began to send them forth" (*apostellein*, the word from which apostle comes) "by two and two and He gave them authority over the unclean spirits." In Matthew's account of the appointment of the Twelve, 10: 1, we read, "He gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." In the parallel in Luke, 9: 1, 2, it is said, in addition to giving them authority over demons and disease, "He sent

them forth to *preach the kingdom* of God and to heal." These words evidently apply primarily to that first missionary campaign in Galilee to which Jesus called the Twelve as assistants. See Matt. 9: 37, 38, the context, as proof of this view. But Mark 6: 6 says that Jesus was going "round about the villages *teaching*." Now, if the going on this evangelistic campaign by Jesus and the Twelve is the occasion for the appointment of the Twelve (and it is likely that Mark has preserved the historical occasion of events in the life of Jesus, rather than Matthew or Luke) and if "teaching," as Mark says, was one method of evangelization, is it not natural to infer that Jesus appointed these men to the function of teaching? In fact, Luke says Jesus sent them forth to "proclaim the kingdom of God." They were to be preachers of the kingdom, and since preaching and teaching are of kindred significance in the New Testament it is reasonable to infer that Jesus appointed the Twelve to the function of teaching, as well as preaching, healing, and casting out demons.

May we ask the purpose of Jesus in bringing the Twelve into such close fellowship with Himself and that so early in His ministry? Was not their association with Him a means of training them that they, after His death, might be qualified to teach the world His message? In other words, it seems likely that Jesus called the Twelve to train them for their future work, a considerable part of

which would be to teach the truth of God as revealed in Jesus the Christ. The late Professor Bruce<sup>1</sup> says, "The deep truths which the great Teacher was so quietly and unobservedly . . . instilling into the minds of a select band, the recipients of His confidential teaching were to speak in the broad daylight ere long; and the sound of their voice would not stop till it had gone through all the earth."

Notice especially Jesus' retirement to Cæsarea Philippi (Mark 8: 27) to instruct His Apostles concerning His impending death. He first drew forth from them the confession, "Thou art the Christ" (Mark 8: 29). After He saw that they were bound by ties of love and trust to His person He "began to teach them, that the Son of man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again." What keen pedagogical acumen! He had them committed to His person and mission, then He taught them that His death was necessary—was a part of His messianic work. He knew they thought He could not die if He was the Messiah. He must teach them the law of suffering in the kingdom; that death is the road to life, both for Him and them (Mark 8: 35). But why should Jesus so carefully train those men in those subtle teachings, if they were not to teach the same to men in the future? Jesus was a strategist and statesman,

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<sup>1</sup> The Training of the Twelve, p. 107.

and foresaw the need of instructing men for the future if they were to receive those difficult and yet sublime laws of love, service, death, and sacrifice.

So we see how Jesus trained the Twelve and committed to them Christian truths to be taught by them to others. John, Peter, and James became the first representative teachers of Christianity, thus bridging the years between Jesus and Paul.

## CHAPTER IV

## PAUL AS A TEACHER

WE now come to the most unique personality in early Christian development. The Gospel had not been extensively propagated beyond the limits of Palestine before the life-work of Paul. Philip, it is true, had preached to the Samaritans and had won a proselyte Ethiopian to the acceptance of Christ as the Lamb of God and to the public confession of Him in baptism (Acts 8). Peter had preached (that is, if we regard the author's arrangement in Acts as chronological, which is somewhat probable) to Cornelius, the Roman centurion, with his family and personal friends, who, we may suppose, were heathen (Acts 10: 1 to 11: 18). The gospel had also been taken to Antioch by some men of Cyprus and Cyrene and apparently preached to the Greeks as well as Jews; yea, Antioch was becoming a new center of Christianity before Paul entered upon his missionary activity (Acts 11: 19-26). But the proclamation of the gospel to the heathen had not been undertaken on a grand scale and as the specific mission of Christianity. The labors of the Twelve were limited largely to Jews and proselytes to Judaism.

But in Paul we find a cosmopolitan thinker and actor. He has world thoughts and plans world

achievements. Did this great world thinker and actor regard himself as a teacher of Christianity? Let us study the facts in the New Testament.

THE FACT THAT PAUL WAS A TEACHER

The term "teacher" is applied to Paul by himself only once (2 Tim. 1: 11). The text reads: "Whereunto (that is, unto the gospel) I was appointed a preacher, and an apostle, and a teacher." Here Paul regards himself as fulfilling three functions—that of a preacher, that of apostle, and that of teacher. He had authority to proclaim publicly—that is, to preach the gospel—for God had called him to this function (Gal. 1: 16), especially that he might preach Christ to the nations outside Palestine.

He had Divine authority also to be an apostle—that is, to testify to Christ's resurrection, according to his account in 1 Cor. 15: 8. Christ had appeared to him and called him to be a witness to His resurrection, though he was "untimely born" (1 Cor. 15: 8), a child of Christianity born out of season. In this celebrated treatise of his, 1 Cor. 15, he is fulfilling his function as an apostle. He is testifying to Christ's resurrection and partly, at least, makes it the basis of the Christian's resurrection.

But he also regards himself as a teacher by Divine appointment. He was not only to proclaim the gospel publicly and to be a witness to Christ's resurrection, but he was to "teach the

gospel." He felt that God called him to inculcate the great principles of the gospel to the world, both on the theoretical and the practical side. Let us notice that Paul claims the same Divine call and appointment for his teaching function as for his preaching and apostolic functions. As a teacher he was called by God in the same sense that as a preacher and as an apostle he was called by God.

There is only one other passage in the New Testament which apparently refers directly to Paul as a teacher. This is Acts 13: 1. "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the Tetrarch, and Saul." We do not know, for we are not told by the author of Acts, which of these five were prophets and which teachers. But it is very likely that Saul (Paul) was numbered as a teacher and not as a prophet, because no New Testament writer ever refers to him as a prophet, nor does he ever refer to himself as a prophet. But he does say that he had a Divine appointment as a teacher. Again, even if Paul were classed by the author of Acts as a prophet, he would also be a teacher. All prophets are teachers, but not all teachers are prophets. The main distinction between a New Testament prophet and a New Testament teacher seems to be that the former taught new truths, the latter inculcated old truths.



At any rate both taught, and so Paul is regarded as a teacher by the author of Acts:

On the other hand, eleven times—seven in the Acts, four in the Epistles—Paul is shown to be in the act of teaching. It is said that Paul, in connection with Barnabas, who had searched out Paul in Cilicia and brought him to Antioch, “taught much people” (Acts 11: 26) in Antioch, the capital of the Roman Province Syria-Cilicia and third city in the world, according to Josephus. This is the beginning of Paul’s teaching, so far as our accounts in the New Testament inform us. It is likely, however, that he had, during the six or eight years in Cilicia prior to this, been teaching the gospel to his fellow provincials.

We learn, also, that Paul and Barnabas, after the Jerusalem conference which decided that Paul and Barnabas might receive Gentiles as Christians without having them circumcised, “tarried in Antioch, teaching and preaching the word of the Lord, with many others also” (Acts 15: 35). Here teaching is placed by the side of preaching, and even put first. Teaching in private must precede successful preaching. The preacher could not win men by his proclamation of the gospel until the teacher had privately instructed them in the principles of the gospel.

Again, we are told that Paul continued in Corinth “a year and six months, teaching the word of God among them” (Acts 18: 11). This passage does not say that he preached at all during those

eighteen months. Doubtless he did. But teaching was his main work. He was instructing the Corinthians in the elementary principles of the gospel. They were accustomed to philosophical teachers who instructed them in the principles of their systems of thought. Paul abode a year and a half in this city of philosophy and taught the basal principles of his gospel. Teaching was his preëminent business in Corinth and the principal method of reaching the Corinthians with the gospel. To those who had accepted the principles of one system or another of philosophy *must be taught* the teachings of the gospel system.

Paul, in his farewell address to the Ephesian elders, reminds them, "I shrank not from declaring unto you anything that was profitable, and *teaching* you publicly and from house to house" (Acts 20: 20). Here Paul refers to two methods of his teaching, public and private. The former seems to refer to his teaching the groups that might gather in the synagogue or in any other public place, while the latter refers to his instructing people in their homes.

James in Jerusalem reminds Paul of the report which the Jews had heard that Paul was teaching to "forsake Moses and his teachings" (Acts 21: 21).

The Asian Jews charge that Paul had been "teaching against the people and the law and this place" (the temple—Acts 21: 28).

The author's last reference to Paul's work is

that he was "teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding" (Acts 28: 31). In this context he also tells us that he was "preaching the kingdom." So preaching and teaching are again put side by side as functions exercised by Paul in his Roman imprisonment. He proclaimed the coming of the kingdom and instructed the people in detail concerning the things of Jesus Christ, His life, death, resurrection, ascension, exaltation, second coming, His office of Saviour, Lord and Judge. All these teachings we find in his Epistles. He not improbably repeated them in his Roman prison house to all who came to hear him.

Moreover, the act of teaching is referred to himself by Paul four times in his Epistles. First, he exhorts the Thessalonian Christians, "so then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours" (2 Thess. 2: 15). The Thessalonian Epistles were the earliest letters written by Paul. This is the consensus of opinion among New Testament scholars. A few (Michælis, Koppe, Zahn, B. W. Bacon) regard Galatians as written before First Thessalonians, while Koehler and Schrader regard it as his latest. But most probably First Thessalonians was Paul's first letter to any church. This church was founded on his second missionary journey. It was in a heathen city. It is also probable that a majority of the members were from the pagan and not from the Jewish popula-

tion (see Acts 17: 4, 10, and 1 Thess. 1: 9). So Paul, when he first visited them, did much teaching as well as preaching. These heathen people must be instructed in the principles of the gospel. After leaving Thessalonica the Thessalonian Jews followed Paul (Acts 17: 10) to hinder the progress of the gospel as he held it. From Paul's first letter to the Thessalonians (2: 14f), the Thessalonian Christians suffered persecution at the hands of their countrymen, and so Paul wrote this letter from Corinth to encourage them to "hold fast the traditions which they were taught." Notice the use of the term "traditions" to characterize Paul's teachings to this church during his first visit to them. Thayer<sup>2</sup> says this word in the plural signifies "the particular injunctions of Paul's instructions." The term emphasizes the fact that the instruction was oral. While with them he had instructed them by word of mouth; now he instructs them by letter from Corinth to "hold (continue to hold) those instructions" which they received from him orally, even though they were bitterly persecuted by their fellow countrymen.

The act of teaching is not ascribed to Paul in Galatians or Romans, but is in his First Epistle to the Corinthians. "For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways in Christ, even as I teach everywhere in every church" (4: 17). From this

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<sup>2</sup> Greek-English Lexicon of the New Testament, p. 481

reference we learn, first, that Paul regarded his teaching as based on Christ's teaching. He sent Timothy to Corinth "to put that church in remembrance of his ways in Christ." Though Paul did not usually quote an *ipse dixit* of Jesus to corroborate his teaching, he felt that his own teaching was in the spirit of Jesus' teaching. In the next place, Paul taught in all the churches. This refers primarily to all those churches founded by him and his corps of missionary helpers: *e. g.*, churches in Thessalonica, Galatia, Corinth, Philippi, Ephesus, Colossae, Laodicea, Hierapolis (Col. 4: 13-16), Rome. Perhaps other churches in Asia (the province), Syria-Cilicia, Cyprus, Crete, etc., were included in the expression, "in every church everywhere." It is more than probable that he did not mean those churches that were founded under the auspices of the Jerusalem Apostles. This would have been contrary to the agreement reached at the Jerusalem conference (Acts 15), and we have no evidence that Paul ever violated the agreement of that conference, which gave to him the territory of "the Gentiles" and to Peter and the other Apostles the territory of "the circumcision." Lastly, this reference shows that Paul valued his teaching as authoritative for all those churches. Hence, he sends a fellow minister, Timothy, to remind the church in Corinth at a critical moment in its history (when Judaizing teachers were seeking to deflect the church from the Pauline gospel) of the teachings which

he taught, not only to them, but to all the churches everywhere. He could not have insisted on his teachings being accepted thus without question, had he not valued them as of ultimate authority for all the churches.

There are two passages in Colossians in which Paul refers to himself as teaching. "Whom (Christ) we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ" (1: 28). The plural "we" includes Paul. It may be the author's "we" for "I," and mean only Paul, which is very probable. We notice that Paul teaches "in all wisdom." This seems to refer to the "idea of esoteric and exoteric wisdom represented by the false teachers."<sup>3</sup> That is, Paul teaches a Christian wisdom that is for all and not for an initiated few, as in the Greek doctrine of the mysteries. We elaborate this point a little later in this chapter.

Observe also that this passage gives us a prominent purpose for which Paul taught, viz.: the perfection of Christian character. This will be treated at length in another portion of this book (Part III, Chapter XIV).

In the second passage, Paul says, "As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and built up in Him, and established in

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<sup>3</sup> Vincent, *Word Studies in the New Testament*, III, p. 480.

your faith, even as ye were taught," etc. (2: 6, 7). Evidently Paul is referring to the instruction which the Colossian church received, at and immediately following the conversion of its first members, concerning Christ, His person and work, and the Christian life. Although this instruction was not given by Paul directly (for it is evident from Col. 2: 1 that Paul did not found the church at Colossæ), yet the teaching of the Colossian Christians to whom Paul refers in his letter, was virtually Paul's teaching. That is, he instructed the members of his missionary corps and some of them founded the church at Colossæ and gave the members, at the beginning of their Christian course, Paul's teaching. So now Paul is exhorting them to "walk in Christ, rooted and built up in Him," just as they had been taught to do at their conversion.

These are the only passages in which Paul refers the act of teaching to himself. But we observe, these four passages cover the first three classes of his Epistles—the Early Epistles, the Major Epistles, and the Imprisonment Epistles. Furthermore in the Pastoral Epistles we found the classical passage (2 Tim. 1: 11) in which Paul tells of his Divine appointment as "teacher." Hence, in all periods of his epistolary career we see Paul as a teacher.

## THE CHARACTER OF PAUL AS A TEACHER

Just as we summed up the leading characteristics of Jesus as a Teacher, let us do the same with reference to Paul, since Paul is the most prominent Christian teacher in the New Testament after Jesus.

## 1. PAUL WAS A MORE RADICAL TEACHER THAN JESUS

As we saw in Chapter II, Jesus was comparatively conservative regarding the Old Testament system and even concerning some points in Judaism. Paul also based his main teachings on what he regarded as the proper interpretation of the Old Testament, but at the same time he made a complete break with Judaism. This Jesus never did. Though Jesus was not, Paul was, an iconoclast. To Paul Christianity was, though burying its roots in the Old Testament properly interpreted, an absolutely new religion. Yet, Jesus and Paul do not necessarily conflict with each other in this matter. They stood at different stages in the development of Christian thought. Jesus stood at the beginning, when a complete break with the old would have been unwise. This He well knew. Also His teaching was preparatory, fundamental, and limited somewhat in its sphere. Paul stood at a higher point in the development of Christian teaching. Jesus had prepared for it, but it was left to Paul to make the final break with Judaism. Paul said, We must reject the late Jewish inter-



pretations of the Old Testament. We must give up circumcision as necessary to salvation. We must repudiate the doctrine of legal works as the means of salvation. These are wrong interpretations of the Old Testament teaching, or human teaching supplementary to it. Men, from Abraham's time (he stops with Abraham because he was the father of the Jewish nation) believed God, and their faith was reckoned unto them for righteousness (Rom. 4). That is, the Jews, under the old economy, were justified, brought into right relation with God, by faith. So are men now, says Paul. No man needs to be circumcised and keep all the ritual or ethical system of Moses that he may be saved. Men are saved by grace through faith in Christ. — God graciously forgives the sinner who believes in the crucified and risen Christ (Rom. 3: 21–26 and Rom. 4: 1–9).

Jesus implied in many of His parables (*e. g.*, those in Luke 14, etc.) that God graciously saves men who repent and believe. But Jesus did not quite so radically denounce the whole legalistic system as Paul did. However, compare Matt. 23. But Jesus' denunciation of the Pharisees in Matt. 23 is quite a different position from that of Paul concerning legalistic righteousness in Galatians and Romans. Jesus denounces their hypocritical lives which are keeping them out of the kingdom. Paul is asserting that "the deeds of the law" cannot justify, save. Yet, Jesus prepared the way for Paul's iconoclastic teaching with reference to legalistic Judaism.

2. PAUL REGARDED HIMSELF AS AN AUTHORITATIVE  
TEACHER

See above on 1 Cor. 4: 17. In addition to what we said above on this passage, let us note that Paul regarded himself as an authoritative teacher, because he was carrying out the spirit of Christ. He did not think of himself in opposition to or in contrast with Jesus. He did not think of himself as possessing intrinsic authority. His authority was derived from Christ. Although he did not always claim direct authority from Jesus' teaching in his earthly ministry, yet he did regard his teaching as authoritative. See 1 Cor. 7: 25. "Now concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy." His "trustworthy" authority rests on "the Lord" (that is, on Christ), who had bestowed on him His "mercy."

## 3. PAUL, LIKE JESUS, WAS AN EXOTERIC TEACHER

He did not wish to teach a small circle of disciples. He wished no inner circle of learners to whom he might impart the special riches of his highest teaching, which were not to be given to the masses. See our observations on Col. 1: 28, above. Paul was not esoteric like the false teachers to be confuted in the Colossian letter. They taught that knowledge (*gnosis*) was for the initiated few, and faith (*pistis*, lower than knowl-

edge) was for the masses. Paul regarded every Christian, whether Greek or Jew, bondman or freeman, etc. (Col. 3: 11), as having the same privileges in Christ. Onesimus, the slave, was a "brother beloved" as well as Philemon, his master (Philemon 16, 22). Paul was as willing to teach the runaway slave as he was to teach the emperor in the palace. Paul was preëminently an exoteric teacher.

#### 4. PAUL WAS A COSMOPOLITAN TEACHER

He was not to be circumscribed by provincial boundaries or racial distinctions. He taught in Asia and in Europe. He taught Jews, Greeks, and Romans. It was his ambition to preach the principles of the gospel to every nation and tribe in the Roman world, even as far west as Spain (Rom. 15: 23).

We know not when he received his world-wide vision, whether at his conversion, in the Arabian desert, or at Antioch in the year's great revival with Barnabas. Perhaps, it culminated in the last period, for soon we see him embarking for other parts to teach the gospel of grace to the world.

Paul was a world thinker. He was a world teacher. No one city, no one nation, no one race, but all the world, was his school-room. He had a gospel which the whole world needed. Therefore, he felt that he must teach that gospel to the world. "I am debtor both to Greeks and to Bar-

barians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel (bring good tidings) to you also that are in Rome. For I am not ashamed of the gospel (good tidings): for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 14-16.)

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## CHAPTER V

## OTHER TEACHERS IN THE NEW TESTAMENT

THERE are various references in the New Testament to other teachers than Jesus, the Twelve Apostles, and Paul. Let us study in detail these passages.

In Acts 13: 1, there are mentioned four others, besides Saul, who are called "prophets and teachers." We learned above that it made no difference to whom the title "prophet" and to whom the title "teacher" is specially applicable in this text. A prophet was a teacher, and so if these four men, other than Saul, were prophets, they were teachers, too. See Chapter IV, page 48, for the distinction between a prophet and a teacher. Barnabas was probably one of these specific teachers mentioned in Acts 13: 1, for it is said in Acts 11: 26 that Barnabas and Saul continued a year "and taught much people" in Antioch.

In Acts 18: 25, Apollos, an Alexandrian of culture and eloquence, is said to have "taught accurately the things concerning Jesus." In the next verse, however, Priscilla and Aquila are said to have expounded (though the verb "teach" is not used) to the cultured Apollos "the way of God more accurately."

## TEACHERS IN THE CHURCH AT CORINTH

In 1 Cor. 12: 28, Paul mentions eight functions in the church, which God had appointed, and places the teachers third, just after apostles and prophets. We notice that pastors, bishops, or elders, or even "those who are over you" (1 Thess. 5: 12), are not named in this list of ecclesiastical functions. (The church organization had not reached its highest point of development in the church at Corinth when Paul wrote this letter. It also seems clear that the function of those called "teachers" in this list was separate and distinct from the functions of apostles and prophets. This passage also gives the teacher the next rank after apostles and prophets. When we remember that apostles and prophets had the specific function of testifying to Jesus' resurrection and of imparting to men by special spiritual utterance other new truths growing out of the death and resurrection of Jesus, we see from this reference in Paul, how important and with what dignity he regarded the function of the teacher. The teacher stands next to the apostle and the prophet.

Again, we notice from this passage, that Paul placed the function of teaching ahead of the function of "governments." This last function, if not identical with that of the shepherd, Eph. 4: 11, and that of the bishop, Phil. 1: 1, is likely closely related to it. This function of "governments" is

probably the connecting link between the function of "those who are over you" (1 Thess. 5: 12) and the finally developed pastoral office alluded to in Phil. 1: 1 and in 1 Tim. 3: 1f. If this be the true interpretation of this passage, we must be impressed with Paul's high appreciation of the teacher's function in the economy of the church.

As to whether Paul, in 1 Cor. 12: 28, regarded teachers as a separate class of functionaries in the church, it is not easy to say positively. We do know that some of the functions named after teaching, viz.: miracle working, gift of healing, etc., were performed by the apostles, prophets, and teachers. Therefore, not all the functions mentioned in this passage are necessarily to be performed by different functionaries. Hence, we cannot say positively that in this passage Paul thinks of the teachers as a different class from apostles, prophets, etc. Moreover, it is to be noticed that five out of eight of the expressions in this list describe functions and not functionaries. The first three refer to functionaries, apostles, prophets, teachers. The last five refer to the functions, miracles, gift of healings, helps, governments, kinds of tongues. It seems from this last statement that the function was more prominent in Paul's mind than the functionary. And yet it seems not a violent interpretation of this text if we regard Paul as teaching that teachers constituted a distinct class of functionaries in the church at Corinth. To the people of Corinth,

accustomed to be taught by a special class of philosophical teachers, the system of Christian teachings must be taught by a special class of Christian teachers.

#### TEACHERS IN EPHESUS AND THE PROVINCE OF ASIA

In Eph. 4: 11, Paul tells us that the ascended Christ "gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." It is to be observed that this letter was written from five to seven years later than the first letter to the Corinthians. There Paul mentions three functionaries and five additional functions, eight in all. Here he names only five, but all are functionaries (apparently). That is, in the early period it was the function which engaged Paul's thought especially; in the later time it is the functionaries, the men, or the class of men, who were to perform those functions.

Furthermore, we observe that "teachers" are placed last in the list in Eph. 4: 11, while in 1 Cor. 12: 28 they were placed "third" in a list of eight. Evidently the local situation in the different churches addressed in the two different letters had much to do with Paul's different estimate of teaching in the two letters. In Asia the teacher is not made so prominent as in Greece. The evangelist, the man who went from place to place proclaiming the good news of Christ's death, resurrection, etc., as the hope of salvation; was placed in Ephesians ahead of the teacher. If



the letter to the Ephesians is a circular letter for all the churches in the province of Asia (which I regard as probable from both external and internal evidence) it is seen how natural it is for Paul to exalt the function of the evangelist who was to proclaim the gospel throughout the province and not that of the teacher whose function was exercised in the local church.

Finally, we notice in this passage that "the shepherds and teachers" constitute apparently one class. Ellicott<sup>1</sup> emphasizes this and bases his view on a principle of syntax maintained in Winer's grammar, that is, the article is used with "*the shepherds*" but not with "teachers." If Paul had meant two distinct classes he would have said, "the shepherds and *the* teachers." This is a strong grammatical argument. If shepherds and teachers are as distinct from each other as pastors and evangelists, it seems reasonable that Paul would have said, "He gave some . . . evangelists; and some, pastors; and some, teachers." But he did not say it in this emphatic way.

Hence we come to the conclusion that, though Paul emphasized the function of teaching at Corinth and placed teachers third in a list of eight functionaries and functions, and seemed to imply that they were a separate and distinct class from apostles and prophets, yet in his Ephesian letter he does not clearly separate the function of the shepherd (whom Ellicott, Lightfoot, and most

<sup>1</sup> Commentary on 1 Corinthians, *in loco*.

scholars, regard as identical with "bishop" in Phil. 1: 1 and 1 Tim. 3: 1f) and that of the teacher. These two functions may be exercised by the same person. Yet, he does not declare that the teaching function is useless or not to be appreciated. It is one of the essential, specific gifts made to the Church by the ascended Christ.

#### PAUL AND FEMALE TEACHERS

In 1 Tim. 2: 12, the apostle says, "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." The whole context shows that Paul is teaching the subjection of woman to man—a favorite teaching with the apostle. He shows how woman was made, not before, but after, man. Hence, the order of creation suggests to Paul the subordination of woman to man. Again (v. 14) it was Eve, not Adam, that sinned first. Man was greater than she in that he did not first sin. Therefore, woman, though she is to be saved in sorrow and suffering (v. 15), must remain a silent learner in the Christian assembly. Men alone may teach in the *ekklesia*, that is, in the public Christian assembly of men and women.

In 1 Cor. 14: 34f, Paul writes, "Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to

speak in the church.” Here is the same teaching, the subordination of woman to man. She must not ask questions in the public Christian assembly. In this passage Paul is not dealing with the question of teaching. He is discussing decorum in the exercise of Christian gifts in the public Christian assembly of men and women. Men may prophesy and speak with tongues, but women must not. They must “keep silence” in the public assemblies. Of course, by inference this implies that women must not teach in the public assemblies.

In 1 Cor. 11: 5f, Paul seems to teach that a woman may “prophesy or pray” in the assembly, if she keep her head “veiled.” Meyer<sup>2</sup> suggests that in chapter 11 Paul is speaking about a smaller gathering of the church where it was permissible for a woman to prophesy and pray, but in chapter 14 he is speaking about the public mixed assembly of all the church. This is speculation, since Paul does not tell us exactly what kind of meetings he is discussing in these passages. One thing is clear, Paul did not think it proper for women to teach, or exercise other functions of leadership, in the public assemblies.

Now the question suggests itself: Did Paul mean to teach a universal principle for all time and for all churches, or did he mean to correct some local abuses among the Christian women of Greece and Asia (province)? New Testament

<sup>2</sup> Commentary on 1 Corinthians, *in loco*.

scholars are divided on the answer to this question. But did not Paul sometimes urge teachings that were specially applicable for local circumstances with which he was dealing? Take, for example, his teaching concerning virgins, 1 Cor. 7: 25f. "Art thou loosed from a wife? Seek not a wife." Why does he give such counsel? In verse 26 he says, "This is good by reason of the distress that is upon us." The local sufferings and persecutions made it prudent for men not to contract marriages in those perilous times. Paul was not undermining the Divine institution of marriage. He was teaching for specific local conditions. Is he not doing the same in chapter 14 and in 1 Tim. 2: 12 concerning female teachers? It is probable. Heathen women in Greece and Asia, converted to Christianity with its principle of freedom, were perverting that glorious doctrine, and Paul felt that their freedom of speech in the public assemblies must be curbed. Meyer<sup>3</sup> says, "Corinthian women, with their freer mood inclined toward emancipation, must have presumed on this (the public speaking of women) which appears to Paul as an act of uncomplying independence."

On the other hand, it is to be noticed that according to Acts 18: 26, Priscilla, a woman of extraordinary ability, did teach the learned Apollos, who became a great preacher (see 1 Cor. 3: 4). Luke, the author of the Acts, apparently endorses

<sup>3</sup> Commentary on 1 Corinthians, p. 333.

this teaching work of Priscilla. According to early Christian tradition, Luke received his gospel from Paul, and hence it is likely that Paul did not forbid women to teach privately.

## PAUL AND THE TEACHING PASTOR

In the directions which Paul gives to Timothy (1 Tim. 3: 2), he says the bishop must be "apt to teach." Thayer<sup>4</sup> says this word means "apt or skilful in teaching." Paul uses the same expression (the only other time the word is used in the New Testament) in his second letter to Timothy (2: 24), where he is exhorting Timothy to be "skilful in teaching."

We observe as to the former passage:

1. Along with moral and social qualifications of the bishop, Paul inserts this *pedagogical requisite*. He had just said that the bishop "must be without reproach, the husband of one wife (at a time, I take it), temperate, sober-minded, orderly, given to hospitality, *apt to teach*, no brawler (that is, not quarrelsome over wine), no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity." All these requisites refer to some social or moral phase of the bishop's living, except the one expression, "apt to teach." Is it not strange that Paul should have inserted an injunction for so different a qual-

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<sup>4</sup> Greek-English Lexicon of New Testament, p. 114.

ification into this catalogue of moral and social qualifications? It is not strange when we remember that false teachers had already begun to enter the province of Asia and to lead the people (even some of the members of the churches) away from the sound teaching which they had received from Paul and his corps of missionary teachers. The new bishops who shall be overseers over the churches of Asia must be able to teach, in order to counteract the baneful influences of the false teachers and to keep the people informed in "sound teaching," that they may "maintain good works."

2. This expression, "apt to teach," implies a natural *fondness* and *disposition* in the bishop for teaching. It is a pedagogical principle that no one can teach without the inherent disposition to impart instruction to others. Moreover, it is a general principle, everywhere else as well as in pedagogy, that no man does well anything without a disposition for the doing of that thing. How careful presbyteries should be in setting apart men to the pastoral office! Paul says they "must" be "apt to teach."

3. This word also implies that the bishop should *know* some things. Who can teach without knowing? He may try, but he will not be "skilful in teaching." Of course, Paul did not think of the bishop as having to know so many things as they are to know in these days. But he must have felt how essential it was for a bishop to be a man of knowledge if he should prove to be "skilful in teaching."

4. This expression also emphasizes *dexterity* in teaching. The bishop must not only know the subjects to be taught, but he must know *how* to teach them "skilfully." The pastor is also a pedagogue and so should be versed in psychology and pedagogy. No man should assume the pastorate without learning all he can about the principles of pedagogy. The pastor is also a teacher as well as a preacher and a shepherd. Hence he should give diligence to present himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of the truth." He should study, not only the subjects to be taught, but also the best methods for imparting truth. He should also study the pupils that he may be able to "handle aright the word of truth." "Truth" is the teacher's tool, and to polish human souls with truth is his function. But, in order to impart that truth most effectively, he must know the soul that is to receive it (that is, he must know psychology) and must know *how* the soul *receives* truth (that is, must know pedagogy).

The apostle exhorts in 2 Tim. 2: 2, "The things which thou hast heard, . . . the same commit thou to faithful men, who shall be able to teach others also." In 1 Tim. 5: 17, the apostle again says, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and *in teaching*." This language, perhaps, implies that not all elders are teachers,

and yet this language must not be pressed too far, in the light of 1 Tim. 3: 2.

As to 2 Tim. 2: 24, it is not certain that Timothy was bishop in Ephesus, and so we cannot press this passage, for it refers to Timothy himself. If we press literally 2 Tim. 4: 5, "Do the work of an *evangelist*," Timothy was not a pastor (*poimeen* or *episkopos*), but was an evangelist (*euangelistes*). If he was merely a missionary evangelist for the province of Asia, this text, 2 Tim. 2: 24, shows what Paul thought about the work of evangelists. Whatever else they may be, they are teachers, too. In 1 Tim. 4: 11, Paul exhorts Timothy explicitly, "These things command *and teach*." Timothy was to be a teacher, although an evangelist; that is, to be a New Testament evangelist is also to be a teacher.

In Heb. 5: 12, the author chides the Jewish Christians addressed that though they "ought to be teachers," as it has been so long since they matriculated as learners of Christ, they have need that someone should teach them the rudiments of the first principles of the oracles of God. This passage implies that all Christians should, in some sense, be teachers of the principles of Christianity. That is, all Christians should so learn and apply the principles of Christianity in their personal development that they can teach others. This passage is not dealing with a distinct class of Christian teachers.

In James 3: 1, we have a warning against going



into the business of teaching without proper qualifications or an adequate sense of responsibility. "Be not many of you teachers (as a special class of leaders in thought), my brethren, knowing that we shall receive heavier judgment." The Greek is, "become not many teachers." The Jews were fond of the office of teaching, and so many, not qualified to teach, thrust themselves into the business of public teaching. So some early Jewish Christians were infatuated with the popular business of expounding and teaching the new principles of Christianity. The old Jewish maxim is applicable here, "Love the *work* of a teacher, but strive not after the *honor*." The business of imparting truth to others, not the honors to be shared, should lead men to assume the teacher's office. This counsel by James is good for the twentieth century. It is not the large number in the teacher's chair, but the fine quality and thorough equipment of those who teach, that counts most for truth in its campaign to set men free from ignorance and error and sin and suffering.

SUMMARY AS TO THE CLASS OF TEACHERS IN THE  
NEW TESTAMENT

1. Jesus was the great model teacher.
2. The early apostles were also teachers to impart the great spiritual truths of Christianity as opportunity for development arose.
3. Paul was divinely called a teacher as well as divinely called an apostle and a preacher.

4. Barnabas was likewise a teacher along with Paul in Antioch and on the first missionary tour. Perhaps (though it is not absolutely certain) Barnabas continued as a teacher of Christianity after his separation from Paul.

5. Apollos, the Alexandrian of culture and eloquence, was a Christian teacher, as well as a preacher.

6. Priscilla, the prominent Christian Jewess, and her husband, were teachers of Apollos, the brilliant preacher as well as the cultured teacher.

7. Paul taught that pastors should be teachers, too.

8. Paul seems to teach that in the early church (1 Cor. 12: 28) there was *a separate class* of functionaries called teachers.

9. Paul forbade women in Greece and Asia to become teachers in the public assembly, though it is probable that he did not object to female teachers of private classes composed of women and children. The primary teaching of Paul in these passages is the subordination of women with which public teaching is incompatible.

10. Paul exhorted Timothy the evangelist to be a teacher also. New Testament evangelism is based on, and implies, teaching the great principles of Christianity.

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## PART II

MODERN CHRISTIAN TEACHERS

(75)



## CHAPTER VI

### PARENTS AS CHRISTIAN TEACHERS

THE oldest of Divine institutions is the home, and with the home we begin the discussion on modern Christian teachers. The first teacher that teaches the child the lessons of Christianity is the mother who watches over him during the most plastic years of his life. The second teacher (following the old Hebrew and Jewish method which, it seems, is the normal process) should be the father.

Dr. Broadus, in commenting on Pope's line, "The proper study of mankind is man," paraphrased it thus, "The proper study of mankind is the child." Permit me further to change the illustrious line and make it read, "The proper *student* of mankind is *the child*"; furthermore, as a corollary of this proposition, "The proper *teacher* of mankind—the child—is *the parent*." The mother and father who have, under the Maker's natural laws, brought the little life into the world, love the child best of all, are most interested in its life, character and destiny, and hence are psychologically best fitted to impart to that young life Christian teachings.

## COMMANDS AND EXAMPLES FROM THE SCRIPTURE

Are there Scriptural materials to which we can appeal in urging modern parents to fulfill the function of Christian teachers? The Hebrew sage, giving expression to the highest religious wisdom attained among the ancient Hebrews, says, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22: 6). This is, at least, an urgent exhortation, if not a positive command, of Divine Wisdom, that parents should from the birth of their children instruct them in the right ways of living.

The Hebrew word, "train up," according to Gesenius,<sup>1</sup> means literally, "to put something into the mouth, to give to be tasted," then metaphorically "to imbue some one with anything, to instruct." So we see the word looks back to the helpless condition of the infant when mother must "put things into the mouth" to nourish the little life. Hence, it signifies, in its ethical and religious sense, that the mother and the father are to put ethical and religious teachings into the head and heart of the helpless child, in order to "instruct him in the way he should go."

In the New Testament, the Apostle says, "And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord" (Eph. 6: 4). Here we are struck with the use of the masculine "fathers," and the

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<sup>1</sup> Hebrew and Chaldee Lexicon.

omission of mothers from his exhortation. Did the Apostle mean to leave out the mothers as Christian teachers? It is not thinkable. It is only the Jewish way of saying "fathers and mothers." The father was regarded as the head of the family and was often mentioned as including both parents. It does, however, put special emphasis on the obligation of "fathers" to nurture their children with Christian teachings. But it can scarcely mean that the apostle overlooks the moulding influences of mothers over their children. It is to be noted that the verb of the sentence is in *the imperative mood* and expresses either an exhortation or a command. Perhaps the latter is prominent. Hence, Paul charges Christian parents as under obligation to instruct their children in the teachings of Christianity.

There are also examples, in the Scriptures, of parents, especially mothers, who trained their children in the thoughts and ways of God. It seems providential that the plan was laid between Miriam and the mother of Moses that his mother be called to the banks of the Nile to teach the young child the ways of Jehovah and prepare him for his eventful future. Hannah gave her infant son, Samuel, to the Lord and gave him to the service of the Lord as an attendant on Eli the priest. The lad, blessed with this religious environment, heard the voice of Jehovah calling him continually and replied, "Speak, Lord, thy servant heareth."

Mary, the mother of Jesus, must have prized the privilege of training her heaven-given child. When He was twelve years old, we find her taking Him to Jerusalem (Luke 2) to attend the Passover. The boy Jesus was so interested in the religious discussions of the doctors of the law that He remained in the temple while His mother returned home. He must have received much religious instruction from His mother during those first twelve years, or He would not have been so much interested in the religious and theological problems discussed by the Rabbinic teachers. Again, in Luke 4: 16, it is said of Jesus, after He was thirty years of age, that He "entered, as his custom was, into the synagogue on the Sabbath day." Who taught Him the habit of entering the synagogue each Sabbath? A loving mother. She had told Him the story of her nation's unique history and led Him to love the institutions of His Heavenly Father.

In the Second Epistle to Timothy (1: 5), the Apostle reminds the young preacher "of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also." Here Paul recognized the fruitful instructions and examples of mother and grandmother in shaping the faith and life of the young preacher. He further reminds Timothy that "from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15). Who taught Timothy



the "Sacred Writings"? His mother, Eunice. Who taught his mother, Eunice? Her mother, Lois. So Paul puts the crown of honor on the mother who teaches her child "the Sacred Writings" and thus helps to give the world a preacher of the gospel.

Strange to say, Paul never refers to the early instructions of his own father and mother. But in Phil. 3: 5, he gives a description of his early career which warrants us in making some natural inferences as to his parental instructions. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, as touching the law a Pharisee." His father and mother had him "circumcised the eighth day," and hence we conclude that they were loyal Hebrews, though living in a Roman city of hellenistic culture. They taught him to love the Old Testament, to keep the law of Moses and the Rabbis as the only way to be righteous, and this instruction of the boy Paul in legal righteousness helped afterward, by contrast especially, to give shape to his Christian theology.

Furthermore, it must be said that even heathen teachers recognized the duty of parents to train their children. Plato, the Greek philosopher, represents Crito as saying, "No man should bring children into the world who is unwilling to persevere to the end in their nurture and education." Confucius, in China, living about one hundred years before Plato, inculcated the same duty of

parents to their children, though it is to be noted that he abnormally emphasized the duty of children to parents. Other heathen teachers and philosophers have likewise taught the obligation of parents to train their children morally and religiously.

THE EARLY NEED OF CHRISTIAN INSTRUCTION BY  
PARENTS

An eminent educator has said, "Parents will never fill the place they ought to fill in the economy of the world until the home training of their children is their supreme concern." There are two great laws of biology and psychology which make it necessary that the child from his birth, yea, long years before he is born, should receive proper Christian instruction.

1. *The Law of Environment.* As the little tree needs, from the moment it emerges from the seed and peeps above the soil, the proper environment as to soil, moisture, light, heat, protection from harm; as the blooded colt, even from its birth, needs the proper food, exercise, training, and attention, to give him the highest degree of development and the quickest speed; so the infant, sleeping on its mother's breast, helpless, innocent, immortal, pregnant with almost infinite possibilities of development in character, achievements, and destiny, needs in the home the sweetest moral and religious atmosphere to breathe, even from the day of his birth. Then as his faculties of mind and

spirit open to receive, he needs proper Christian teachings to turn his thoughts and faith and love to God who made him and loves him better than his earthly father, and to Christ who saves sinners and teaches men how to live beautiful lives of love and service.

Richter wrote, "The circumnavigator of the globe is less influenced by the nations he sees than by his nurse." If this is true—and who can doubt it?—how essential that the mother should be the child's nurse! Southey said, "Live as long as you may, the first twenty years are the longest half of life." Why are the first twenty years the longest half of life? Because the first twenty years furnish the seed corn for the harvests of the last forty, fifty, or sixty years. Because in the first twenty years all those ideas and impressions are imparted to the child and youth which constitute the basis of his character, achievements, and destiny.

Modern psychologists, from their recent investigations in the growth of the child's thoughts and character, have fairly well agreed that in *the first seven* years of life the child receives all the ideas and impressions that determine the character, life, and destiny of the man. The modern psychologists may have cut short the actual time limit for this preparation, but it is a certainty that in the *first few* years—not more than eight or ten—the materials for the whole web of character and life have been spun. In after life the youth, the man,

simply weaves into character, achievements, and destiny, the materials—ideas and impressions—imparted to him in the first few years of life. Oh, how grave the responsibility of the mother and father who are—or should be—the closest companions of their child in those years in which the materials of life and character are spun! As Henry Turner Bailey, one of the greatest modern educators, says, “The home must ever hold *first place* in every adequate educational system; first, because it lays the foundations of character before school age; first, also, because the influence of parents is of necessity unescapable and potent. Schools, churches, clubs, societies, courts, prisons, hospitals, and poor farms exist only to conserve the successes and redeem the failures of the home. The home is the heart of the world.”

2. *The Law of Heredity.* This law is recognized in Scripture and in natural science. Heredity is “the transmission of qualities, or character, of parents to their offspring.” Hence, the mother and father should be teachers of Christian truths long before their child is born. Timothy Dwight, on being asked the secret of his success, replied, “I had the right mother.” That noble mother of culture and religion instilled into young Dwight’s mind and heart the love of God and of Christ and the ambition to serve his fellow men with religion and culture. If blood counts in producing the finest birds and horses, if seed counts in the production of the sweetest roses and the fairest lilies,

does not parental stock count in the moulding of the best human character and the noblest human living? Is it not worth while that "the grandmother, Lois," should teach "the mother, Eunice," in order to give to the world a Timothy who knows the Scriptures from a babe, and who becomes a preacher of the everlasting gospel?

Let us be clearly understood in our plea for early religious training. This early religious training does not preclude the necessity of conversion, but makes conversion easier and earlier and surer. Harold Begbie<sup>2</sup> says, "Learning to appreciate religious education, the church has drifted away from its appreciation of conversion." This must not be the result of early religious training. It need not be.

#### ALL PARENTS SHOULD BE CHRISTIANS

This is but pressing the issue further back to the basal proposition, all parents should be Christians. No mother and father can teach Christianity to their child unless they themselves are Christians, any more than a High School teacher can teach his pupils Latin unless he himself knows Latin. How tremendous is the responsibility of bringing children into existence! To be an agent in the production of life, immortal life, with eternal destiny and possibilities, how great is the responsibility! Yet this is what motherhood and

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<sup>2</sup>Twice Born Men.

fatherhood mean. Moreover, this child-life, this immortal life, is incomplete, helpless. It is perfect life only in embryo. It needs nurture to become what the Maker intends it should be. It must have intellectual, religious, and ethical food, as well as physical. Who must give it in those early years? The logical answer is, the mother and father through whom this incomplete, helpless life came into God's world. Can that child reach its highest destiny without becoming a Christian, without believing in God and Christ, and living the spiritual and ethical truths of Jesus and Paul? We have no assurance that he can. Therefore, he must be taught those truths, and if he is to become his best and noblest self, he must be taught them in the early years, the parents must be Christians and conscious of a charge to keep, namely, to imbue the child's mind and heart with Christian ideas and impressions. Ruskin says, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

#### HOW PARENTS SHOULD TEACH CHRISTIAN TRUTHS

Hastings Rashdall<sup>3</sup> says, "Catechisms of civil duty and the like have not proven hitherto very satisfactory substitutes for the old teaching about the fear of God. Would that it were more fre-

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<sup>3</sup> *Philosophy and Religion*, p. 77.

quently remembered on both sides of our educational squabbles that the supreme object of all religious education should be to instill into children's minds in the closest possible connection the twin ideas of God and of Duty!" To help us in heeding this warning we go back to Paul, in Eph. 6: 4. Though we have no statement that Paul was himself a father, he learned the relation of parent and child by his own filial relation to his father and not by his parental relation to children of his own. Paul, led by the Spirit of God, gives us a message, in the above passage, about how to train children in the home.

1. *By example.* This is the contention of Archbishop Trench.<sup>4</sup> The Greek word, "*paideia*," translated "chastening" in the American Revision, means to instruct "by act," while "*nouthesia*," translated "admonition," means "instruction by word." I feel sure that the Apostle would regard as elemental parental teaching by example. "Actions speak louder than words," is an ethical axiom as old as speech and conduct. The mother and father, if they would teach their children effectively by word, must first teach them by example. The child learns faster by observing concrete examples than by listening to abstract principles, or even to stories of good heroes. If the father and the mother would teach their children to read the Bible and pray, attend Sunday School and church services, be kind, forgiving, and helpful to

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<sup>4</sup>The New Testament Synonyms, Sec. 32.

others, they themselves must lead the way. Alas! it must be said of too many parents, as Junius, in his letter to the Duke of Grafton, said, "I do not give you to posterity as a pattern to *imitate*, but as *an example to deter*."

2. *By imparting knowledge.* Plato defines this word "*paideia*," "chastening," as "education." It was the regular Greek word for education in the classical period. Of course, education means more than the impartation of knowledge, but this is an essential part of education. The parent should teach the growing child, even from two years and up, about God who made him and loves him, but punishes all wrong doing because He hates evil; of Jesus Christ as God's Son who became our Saviour by becoming a man, dying and being raised again; of sin itself as the breaking of God's law; that even the best of men cannot save themselves from sin without Christ their Saviour; of the Bible as the best of books which God prompted good men to write, in order to tell us who God is and of His plan to save men through Christ His Son; of the church which Jesus loved and founded for all who trust and love Him, and as an agency to carry His gospel to all the world; of how God expects us all to love and help one another in all things.

3. *By discipline.* In the Septuagint and in the New Testament the word "*paideia*," "chastening," usually implies *discipline*. (However, this meaning is not in the word in the classical authors.)



Parents must set up a family government and children must be obedient citizens in that little republic, while the parents are executives. Archbishop Davidson, in a great Episcopal gathering in Boston recently, said, "There is a decadence in the definite religious life of the ordinary home." Why is home religion declining? Is it not for the lack of strong family government? We would not urge a return to the Puritanic family discipline, but we do urge the maintenance of the Pauline type of home religion. This can be attained only by the firm and loving exercise of family discipline.

4. *By admonition.* "Nurture them in admonition." The parents, because they know, should warn their children against the evil, physical, intellectual, religious, and moral, but encourage them to love and practice the good and beautiful in every realm of thought and life.

William James Sidis, the twelve-year-old prodigy of Harvard, who lectures to professors on mathematics, it is claimed, has become the marvel of all *because of careful training from birth by his father*, who is a psychologist. H. Addington Bruce,<sup>5</sup> in accounting for the prodigious development of this wonderful boy, makes this statement of the universal principle of "suggestion": "Everything about us, as is now beginning to be pretty generally appreciated, is of *suggestive* value.

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<sup>5</sup> Article, "Bending the Twig," the *American Magazine*, March, 1910.

From our friends, our books, the very pictures on our walls, from everything in our environment, we constantly receive suggestions which influence us to a varying but none the less unmistakable extent. This is particularly true of *the plastic period of childhood*. Recent psychological investigation has made it certain that everything the child receives or hears, no matter whether he is consciously aware of it or not, leaves a more or less profound impression, is 'subconsciously' remembered by him, and may at times exercise a determining influence upon the whole course of his life." Dr. Sidis, the father of this wonderful boy and the author of a standard text-book on "The Psychology of Suggestion," says, "Any normal child would make as good a showing if he were given the same training."

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## CHAPTER VII

## THE PASTOR AS A TEACHER

MOST of the preachers in charge of churches regard themselves primarily as pulpiteers and shepherds. Their function as teachers has not been emphasized. They think of themselves as divinely appointed to proclaim from the pulpit the Word of God. They also feel that God has called them to care for souls; that is, to act as shepherds over "the church of God which He hath purchased with His own blood." But the average pastor has not yet laid to heart his Divine commission to be a teacher of the Word. He does not recognize, to any practical extent, that he is, par excellence, God's chosen teacher of the people.

Of course, we do not mean to minimize the public proclamation of the gospel. (For details as to terms in New Testament, see Appendix IV.)

Doubtless, the day will never come this side of the consummation of human history, when preaching, that is, the public proclamation of the gospel to the masses, will be discontinued. It will always be necessary to "proclaim the word" (2 Tim. 4:2). The pulpit will never lose its hold on the masses, if it proclaims the Word of God in its purity and adapts it to the specific needs of each generation. The pulpiteer will always be a man of power in

the community. The man who proclaims publicly the great verities of divine truth will ever be a chief factor in the moulding of human society and in the shaping of individual deportment and destiny.

Still, we wish to emphasize another phase of the pastor's mission. It is just as clear that the bishop of the local church is to be a teacher as well as to be a preacher. In fact, neither Jesus, the Twelve, nor Paul, ever gave any specific direction concerning the function of bishops as preachers. John the Baptist preached, Jesus preached, the Twelve preached, Philip preached, others preached, but not in one single passage did Jesus or any apostle exhort the bishop of the local church to preach the gospel, unless 2 Tim. 4: 2 be an example. It is extremely improbable that the Apostle in this passage is exhorting Timothy as the pastor of the church to "preach the word." It is more probable that Timothy was exercising the function of evangelist and general superintendent of missions in the Roman province, Asia, and as such he is exhorted by Paul to "preach the word"

But there are two characteristic texts in the Pastoral Epistles which teach that the bishop is a teacher. In 1 Tim. 3: 2, the Apostle says, "The bishop must be . . . apt to teach." The construction in the Greek shows that the word (one word in Greek), "apt to teach," depends grammatically on the verb "must." Hence, the apostle is teaching that it is as necessary for the bishop to

be "apt to teach" as it is for him to be "without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality; . . . no brawler, no striker; but gentle, not contentious; no lover of money; one that ruleth well his own house, having his children in subjection with all gravity." No one has the scriptural right to be inducted into the bishop's office until he has satisfied the condition of being "apt to teach." Of course, this does not mean that every bishop must be a born or technically trained pedagogue. It does not signify that all bishops must have equal ability to teach. Each bishop's individuality must be reckoned with. Each one must be apt to teach in proportion to his own natural capacity and training. Yet, it is plain that the Apostle meant to exhort every bishop in each local church to be "apt to teach."

Again, in 2 Tim. 2: 2, the Apostle wrote, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The New Testament exegetes are fairly well agreed that Paul is here talking about bishops, when he speaks of the appointment of "faithful men, who shall be able to teach others also." Timothy is warned by the Apostle to see to it that the Apostle's teachings shall be committed to faithful bishops who shall be able to transmit those teachings to others also.

Moreover, as we saw above, in commenting on Eph. 4: 11, Paul seems to place "the shepherds"

(pastors) and "teachers" in the same class by the omission of the article with the second word, "teachers."

In the letters of the second period (Rom. 12: 7; 1 Cor. 12: 28) Paul emphasizes the function of teaching, but does not positively declare that the teacher and the bishop are the same person. Yet, Acts 13: 1 would suggest that the "teachers" (to which class Paul and Barnabas likely belonged) were closely associated with the administration of the affairs of the local church. Barnabas and Saul (as assistant) seem to have been the shepherds of the church in Antioch, although they are not yet called "shepherds" or "bishops."

In the *Didache* (15: 1, written about 155 A.D.) we find that both bishops and deacons exercised the function of teaching. Thus we see the teaching idea in the church becoming more prominent from the apostolic age on.

#### THE MODERN PASTOR AS A TEACHER

But we may ask, Is the function of teaching binding on the pastor of the modern church? A thousand times, yes, we reply. It is true that Christianity was a new religion in the apostolic age, and its tenets must be taught before men could or would accept them. It has been taught to the world nineteen centuries, but how imperfectly and partially! To a large part of the world the principles of Christianity are yet to be taught. Myriads of people in our Christian lands

have wrong or imperfect views of Christian teachings. Is there, then, less need now for the pastor to be a teacher than there was in the apostolic age? Every pastor has within the radius of his church many people who have improper views of Christianity. Who must teach them, if not the pastor? In all our large towns and cities there are hundreds and thousands who entertain grossly false ideas of the Christian religion. Is it not a part of the business of the local pastors to instruct the people on the real teachings of Christianity?

Moreover, this is an age of education. The people are becoming more cultivated in the various realms of culture—in literature, science, art, the languages, history, economics, sociology, etc., etc. And the most serious problem confronting Christian teachers today is that the modern world has radically changed its view point in thought and culture, since the days of Jesus and the Apostles. The world is learning so many things in natural, political, and social science, and in general culture, that were not dreamed of in the apostolic days. What must we do with this situation? How can we hold the modern world with the teachings of Jesus and the Apostles? Is the modern world entirely reluctant to receive the moral and religious teachings of Jesus and Paul? I think not, if those teachings are stripped of much Oriental and first century drapery which are not essential to the purity of the teachings themselves. Here is a tremendous task for the modern pastor.

He must adapt the teachings of Jesus and of Paul, *in form*, to the needs of our day. The teachings themselves are eternal and so are as applicable to this age as to the apostolic. All truth is beautiful and useful. But some truths are better adapted to the specific needs of each succeeding age. How the pastor should strive to be a "workman that needeth not to be ashamed, rightly dividing the word of truth"! How delicate and difficult is the task of the modern pastor so to dress the spiritual and universal truths of Jesus and Paul as to make them attractive and impressive for the people of the twentieth century! To do this he must be, as Paul says, "skilful in teaching." Some men need one truth to appeal to them and develop in them the highest Christian character, others need other truths to produce in them the best Christian living. The pastor must be an expert teacher, "rightly dividing the word of truth." As President Faunce<sup>1</sup> says: "The creation and maintenance of Christian ideals is the teacher's function. . . . This is done chiefly by the slow, silent, irrevocable force of Christian Education."

#### SOME WAYS THE PASTOR CAN TEACH THE PEOPLE

But how must the pastor teach the people? Of course every sermon should be so filled with truth that it is the means of instructing the people in the teachings of the gospel as well as a force to

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<sup>1</sup> The Educational Ideal in the Ministry.



inspire motives for the higher living of the principles of the gospel. But there are the five following ways in which especially the pastor may teach his people "the Word of God."

1. In expository preaching. Zwingli aroused Zürich to the work of the reformation by expounding to the people the gospel of Matthew, just as a teacher would do it. In a similar way many a modern pastor could arouse the people to religious thinking and spiritual living if he would give to the people skilful, attractive expositions of the books of the Bible. The world is hungry for truth. The preacher must master the books of the Bible and then give the people the truth by expository preaching. It must be conceded that this is the most difficult method of preaching from the preacher's view point. He must know the books of the Bible. But this is his business, and people need the truths of the Bible. The preacher is the divinely appointed man to teach the people. This he can effectively do by often preaching expository sermons.

2. By teaching a class in the Sunday School. Of course, it is well known that there are arguments for and against the pastor's teaching a class in the Sunday School. But the following arguments for this method of teaching the people far outweigh all the arguments against it: (1) Teaching a class in the Sunday School will necessarily make the pastor a better Bible student. If he teaches acceptably intelligent men or women from Sunday

to Sunday, he will have to study the books of the Bible in a systematic way. (2) Teaching the Sunday School class will make the pastor a better preacher by giving him more and better material for his sermons. His systematic study in the preparation of Sunday School lessons will suggest to him new texts and furnish fresh material for sermons each week. (3) It will also make him a better preacher because of the personal contact with individuals in the Sunday School class. Although the pastor cannot teach all his flock in the Sunday School class, he will be able to teach enough of them to give him the personal point of view of the individual layman in his church. This will help him to adapt his pulpit message to the actual needs of his people. (4) It will make the pastor a better shepherd, because it will give him knowledge of the people's needs. The discussions in his Sunday School class will bring out many instances of personal need among the members of his flock where he can render service as the shepherd.

3. By teaching a class of Sunday School teachers. Every modern pastor should be so versed in pedagogy that he can in person conduct a Sunday School teachers' training class. If he cannot, or has not the time, he should arrange for some competent teacher to train a class of Sunday School teachers.

4. By organizing the young people of his church into Bible, mission, and social study classes. He should either teach these classes himself or have them taught by a competent teacher.

5. By organizing special study classes among his church members. Each pastor should have, at different times, special study classes, in Christian doctrines, on the fundamental principles of missions, on individual mission fields, on the mission of the church to modern society, that is, its duties to working men, capitalists, neglected children, fallen women, etc., etc. In a subsequent chapter in Part III, we shall discuss the practical phase of these various study classes in the church.

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## CHAPTER VIII

THE SUNDAY SCHOOL TEACHER AS A CHRISTIAN  
TEACHER

TRUMBULL took the position that the modern Christian Bible School can be traced back to the Jewish system of Bible schools which were a recognized agency of teaching God's Word in the days of Jesus. He thinks that Jesus was a pupil in one of those Jewish Bible schools. He furthermore thinks that Jesus, in founding His church, made Bible School work its basis. By means of the Bible School Christianity was first extended and churches built.<sup>1</sup> He shows how the church adopted the teaching method and probably used a Sunday Bible School in extending its teachings in heathen communities. Even in the pulpit the preacher used the catechetical method. The people asked and the preacher answered questions during the public discourse. Instruction was a prime purpose in the discourse.

Trumbull quotes Baron Bunsen as saying, "The apostolic church made the school the connecting link between herself and the world." Trumbull thinks that the great Christian School of Alexandria adopted the teaching methods in use among the Jewish teachers and Greek philosophers, as

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<sup>1</sup> Yale Lectures on Sunday School, pp. 43, 44.

mediated by the influence of Philo, the apologist of the Jews to the Greeks, and of the Greeks to the Jews. He quotes Clement of Alexandria as saying, "By teaching one learns." "Use keeps steel brighter, but disuse produces rust on it." "In a word, exercise produces a healthy condition both in souls and bodies." He also quotes Origen, another distinguished teacher in the Christian School of Alexandria, and many other early church fathers, as approving and using teaching methods to extend Christianity in the first five or six centuries of our era.<sup>2</sup>

Trumbull also shows how ritualism overshadowed the Bible School in the later centuries and produced the Dark Ages. In the Reformation the Christian Schools were revived. Even the Catholics in the Counter Reformation also adopted the school idea in the spread of their principles.<sup>3</sup>

There was a decline in religion in the eighteenth century, but Zinzendorf and Wesley started anew systematic Bible study among the people. From the time of Raikes on, the Sunday School movement gathered momentum, in England, America, and elsewhere. The International Lesson System was inaugurated in 1873 and has rendered valuable service in unifying the Christian world by giving all Christendom the same lesson each Sunday in the year.<sup>4</sup>

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<sup>2</sup> Id., pp. 47 ff.

<sup>3</sup> Id., pp. 63 ff.

<sup>4</sup> Id., pp. 97 ff.

The methods of modern Sunday Schools are far beyond those of the early years of Sunday School history. The Sunday School system of Christian education has been gradually improving for the last twenty years. But we are pleading in this chapter for still greater improvements. We are *just beginning* to make the Sunday School the mighty engine of usefulness it is destined to become.

#### THE MISSION OF THE SUNDAY SCHOOL

1. To teach the Bible. The Sunday School is preëminently *the Bible-teaching department* of the church. The Sunday School should become the Bible Seminary, at least, if not the Theological Seminary, of the church.

2. To shape the character of the young. The modern Sunday School, with its Cradle Roll, begins with the birth of the child, and one of its chief aims is to turn the earliest thoughts and impressions of the child toward God, Christ, the church, and the religious life.

3. To evangelize the young. Many Sunday School teachers have always felt the significance of the Sunday School in leading the young to Christ. The evangelistic aim should be most prominent in every Sunday School. Every lesson should point, directly or indirectly, to Christ. There should be evangelistic days, or decision days, as Sunday School specialists call them, on which all the forces of the Sunday School should be

turned towards leading the non-Christian portion of the Sunday School to the acceptance of Christ and the beginning of a religious life. As an example of the success of decision day, we recall the fact that on one Sunday in Philadelphia, just a few years ago, five thousand boys and girls accepted Christ in the Sunday Schools of three hundred churches.

4. To develop Christian character and fit Christians for greater service. The Sunday School should be made the religious workshop in which church members, by actual Bible study and real Christian service, may be producing the finest product of consecration and service.

5. To help in the evangelization of the world. The Sunday School is not simply a local institution; it is world-wide in its scope. It helps to make missionaries out of the boys and girls. It should have missionary days, on which great missionary heroes and specific mission fields are studied. It should train the children in giving systematically to missions.

#### THE KNOWLEDGE NEEDED BY SUNDAY SCHOOL TEACHERS

In the Sunday School it is with the teachers themselves that we are to make, perhaps, the most remarkable progress. The Sunday School must have competent teachers—teachers that know, intellectually and experimentally, the basal truths of Christianity, and are skilful as teachers to im-

part these truths to others. This has not yet been recognized by the majority of our churches, nor by the masses in even our best churches. Even Mr. Trumbull says, "It comes to pass, therefore, not only that there is no need to have trained theologians as exclusive teachers of classes in the Sunday School, but that such persons, if they were available, would not be likely to prove as competent and efficient teachers of the primary classes in the Sunday School, as younger Christians to whom the elementary truths of the Bible are, in a sense, newer."<sup>5</sup>

There is some truth in this quotation, but there is also a dangerous implication. If "trained theologians" are what they ought to be (I shall attempt in a subsequent chapter to show what they ought to be), they could, if possessing the natural and pedagogical qualifications, teach successfully even the primary classes. The danger in Trumbull's statement is that it apparently *discriminates against trained* teachers in the Bible School. This Trumbull does not mean, as we infer from other portions of the same lecture.

President Mullins, of the Southern Baptist Theological Seminary, Louisville, Ky., says, "The Supreme need of our country today is that the forces which make for character shall control the forces which make for intelligence. 2. One of the greatest forces which make for character is the Sunday School. 3. The factor in the Sunday School most

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<sup>5</sup> Id., p. 217.



potent in the development of character is the teacher. 4. The supreme lack in the present day Sunday School is the lack of a sufficient number of thoroughly trained teachers."

Next to the pastor the Sunday School teachers (including the superintendent) should be the best trained persons in the church. What should they know? What should they be trained to do?

1. They should know, as completely as possible for each individual teacher, the history of God's people, both in the Old and the New Testament times. That is, each Sunday School teacher should take a course in Old and New Testament history and master as thoroughly as he can the great epochs of Hebrew and Jewish history, from the calling of Abraham, the deliverance of Israel from Egypt, the giving of the law, etc., on down through the Exile, the return to Palestine, the rebuilding of Jerusalem and the temple, the work of Ezra and Nehemiah, the closing of the Old Testament prophecy and canon, the Maccabean struggle for political and religious liberty, the conquest of the Jews by Pompey (63 B.C.), the Herodian rule over the Jews, and the conditions, political, economic, social, moral, and religious, in Palestine during the days of Jesus and of the Apostles.

Then each teacher should take a survey course of the history of Christianity from the rise of the church and the spread of Christianity to Antioch, and under Paul and Barnabas to the Gentiles, down through the growth of hierarchy in the early

centuries, the union of Church and State under Constantine, the great missionary movements of early Christianity, the period of stagnation and corruption in the Middle Ages, the Reformation under Luther, Knox, Zwingli, Calvin, to the rise of modern denominations and the far-reaching movements of the last century to evangelize the world. Such courses would give to the Sunday School teacher a broader horizon and make him better able to appreciate the truths of Christianity and to impart them effectively to Sunday School classes hungering for knowledge.

2. Sunday School teachers should know the general content of each book in the Bible (at least the greater and more important). They should take a survey course (if unable to take more) on the books of the Bible, Old Testament and New Testament, studying and learning the author, date, occasion, purpose, general content, canonicity, etc., of each book in the Bible. This would enable the Sunday School teacher to get the proper perspective for each Sunday School lesson. If the Sunday School teacher knows the general teaching and purpose of the book from which the lesson is taken, he is capable of grasping the meaning of the particular lesson which is a part of the whole book.

3. Each Sunday School teacher should also take a few lectures on the history of the preservation of our Bible. That is, he should receive a few lectures on the Hebrew and Greek manuscripts, the leading versions, etc., and the marvelous way in

which these manuscripts and versions have been preserved in their original purity and how the modern scholar in textual criticism seeks to recover the original words of the Biblical writers.

4. Each Sunday School teacher should learn the principal rules of Biblical Interpretation. In a few lessons any average Sunday School teacher could learn from a good Bible teacher how to discriminate between literal and figurative language, and especially the simple rules for the interpretation of parables; the further principle that the occasion of the book, the purpose of the author, the conditions and needs of those addressed, throw light on the meaning of any passage in a given book. The thorough mastery of a few of these elemental principles of interpretation would greatly enhance the confidence and usefulness of the Sunday School teacher.

5. Each Sunday School teacher should know something of psychology, "the science of the phenomena of mind." This science tells us, as far as investigators have been able to learn by research, the laws according to which the mind apprehends truth, receives knowledge, exercises and expresses its emotions, and puts into practice the great principles learned. What subject more essential for the teacher of human souls! As the machinist, to be the most successful manipulator of machines, must know the machine to be dealt with, its construction, laws of operation, etc.; as the astronomer, to use most profitably the telescope, must

know the instrument, its various parts and their relations—so must the Sunday School teacher, if he is most successfully to appeal to and cultivate the various powers of the human soul, know the child, the boy, the girl, the man, the woman. That is, he must know the laws according to which the mind perceives and receives truth, its emotions on properly apprehending the truth, and how and what motives lead to the practice of the knowledge received.

This course in psychology for Sunday School teachers need not be so complete and comprehensive as courses given in advanced work in some of our colleges and universities. Yet we plead that a sufficiently complete course should be offered to our Sunday School teachers as to equip them with an adequate knowledge of the elements of psychology.

6. The Sunday School teacher must know pedagogy, the science and art of teaching. Our States do not allow men or women to become teachers in the Public Schools until they have passed satisfactory examinations on pedagogy. Shall the churches do less? Shall we demand less thorough equipment of our teachers of the heart and the religious life than we do of our teachers of the intellect, the hand, and the æsthetic senses?

Let us be perfectly understood. We recognize that we already have some excellent teaching done in our Sunday Schools. Yet the great majority of the teachers in the country, the small towns, and

villages, are incompetent. The same is true of many teachers in city Sunday Schools. They neither know what to teach nor how to teach. There must be a mighty revolution in the Sunday School as to its methods of teaching and the equipment of its teachers.

There might be named other profitable courses for Sunday School teachers—courses in doctrines, in missions, in modern social conditions, etc., etc. These might be given later on by the pastors, or other trained teachers. But the above outline of courses seems absolutely essential to the best results in our Sunday Bible Schools.

Four years ago this author drew up a curriculum to cover only five weeks a year and extending through four years, for Sunday School teacher training. He presented it to a large number of distinguished Christian educators. All heartily endorsed it, but some (the older ones) said it was "impracticable." So appears every new instrument of usefulness until it is tested.

This problem of Sunday School teacher training is so basal and vital that our seminaries, denominational colleges, and even State schools, perhaps, should establish Sunday School Teacher Training Schools. At first these might comprise only short courses, as indicated above, and continue only during a few weeks, on which representative teachers of scores of Sunday Schools throughout the surrounding country might attend. Of course, many young men and women who take regular

courses in the college or university should take these courses of the Sunday School Teacher Training School and thus prepare themselves to teach in their home Sunday Schools after their return from college.

These young men and women who have already been trained in the Sunday School Teacher Training Schools of the colleges and universities might establish *local* Sunday School Teacher Training Schools. These should become general, for in these local schools all of the Sunday School teachers might receive special Biblical, psychological and pedagogical training.

We wish to recognize here the advance movement already begun, to some extent, by our various Sunday School boards, especially by Dr. J. M. Frost, Baptist Sunday School Board, Nashville, Tenn. The books for Sunday School Teachers' training which are being turned out by various publishing houses are valuable for the better equipment of Sunday School teachers. But we need more specific and more systematic training for our Sunday School teachers. That is, we need, not only in our seminaries but in our colleges and universities, Sunday School Teacher Training Schools, in which a more thorough training can be given than can be given by the peripatetic Sunday School secretary in institutes.

THE NEED OF GRADED SUNDAY SCHOOL COURSES

The Sunday School can never accomplish its purpose in Bible study until it has thoroughly graded Bible courses. In this chapter it is not our purpose to discuss the objections to the new International Graded Lessons. There are many and serious objections which have been pointed out recently in various periodicals. If the International Sunday School Committee cannot arrange a graded series acceptable to the various denominations, then let the denomination whose needs are not satisfactorily met, prepare its own Graded Sunday School Courses.

Why should we have graded courses of Bible Study in the Sunday School?

1. A graded school with graded courses is a pedagogical necessity. The child cannot take successfully the same course as the octogenarian, nor *vice versa*.

2. Graded courses would demand better teachers. If we have courses grading into each other and the pupils are passed on from lower grades to higher, it will inspire teachers to greater efficiency, especially if the pupils pass from the lower grades by examination.

3. Graded courses in the Sunday School would give us more thorough Bible study, which would help the young to master the teachings of the Bible. Graded courses mean systematic study, and it is only by this method that pupils in our

day schools can master history, literature, the languages, and the sciences. Why should we not have the same method in the Sunday School?

4. The graded courses in the Sunday School, by helping the young to master the great truths of the Bible, would thus help in the development of stronger Christian character and would lead to better Christian service.

We cannot better close this chapter than by giving an excellent quotation from Dr. H. M. Hamill: "The way to make the church grow is to make the Sunday School go; and the way to make the Sunday School go is to *put the trained teacher in charge of it.*"

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## CHAPTER IX

### CHRISTIAN TEACHERS IN LITERARY SCHOOLS

IN this chapter we are discussing the teachers of the elementary branches, of the languages and literatures, of the sciences and philosophy. Have these teachers any Christian function? As they daily teach their "secular" branches, are they contributing to the stock of religious thought and life? Are they, in any real sense, Christian teachers, that is, teachers of Christianity?

### CHRISTIAN TEACHERS IN PUBLIC SCHOOLS AND ACADEMIES

We need to bear in mind that Christ came to save the whole man; not merely the soul, but the body and intellect. It is nowhere said in the New Testament that His death is merely for the redemption of our souls. The expression, "the redemption of our body," does occur once in the New Testament (Rom. 8:23). The truth of the matter is, Christ came to renovate men in all departments of their activities, physical, intellectual, æsthetic, ethical, social, religious. Therefore, since man as a whole is saved by Christianity, any teaching, in whatever realm of education or culture, that contributes to the making of a complete man after

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the Christian model, is Christian. So the teacher who teaches spelling, reading, geography, arithmetic, physiology, the languages, etc., is contributing to the unfolding of the latent powers in his pupils, by giving them facts on which to think and training them into the more exact expression of great thoughts.

It is almost useless to have Christian teachers at home and in the Sunday School on Sunday, if our boys and girls, from six to sixteen years of age, are to be taught five days in the week by un-Christian teachers. If man is a religious being (and most scholars concede it), and if man cannot realize his best self without religion (and nearly all will concede this), and if the Christian religion be the highest religion on earth (and most scholars concede this), then all children should be taught, even in the "secular" schools, by Christian men and women. Not that these teachers should teach the catechisms and creeds of contending denominations. Not that at all. They need not name any church in all the ten years of the Public and High School period. But the basal principles of the Christian religion and morality should be incarnated in every Public and High School teacher's life. He should teach Latin or Algebra, or whatever his department calls for, in the lessons of the week, but he should teach the beauties of the Christian religion and Christian ethics in his daily life. During these ten years the boy or girl is plastic clay and the Public and

High School teacher should be a Christian potter to help in moulding Christian character and life and destiny.

CHRISTIAN TEACHERS IN DENOMINATIONAL COLLEGES  
AND UNIVERSITIES

All teachers in these schools should be Christians. The teachers in all departments of knowledge can and should contribute to the production of Christian character and life. The teacher of the ancient languages and literatures, in bringing their pupils to the treasure house of the ancient world's thought, religious, ethical, social, and philosophical, by contrast and comparison, may lead them to the deeper appreciation of Christian truths. The teacher of the sciences, if he be a reverent and sincere Christian, by unfolding to the minds of his pupils the marvelous laws of life, the beauties and wonders of the universe in biology, physics, chemistry, and astronomy, prepares his class to appreciate more keenly the sayings of the Psalmist, "The heavens declare the glory of God; and the firmament showeth His handiwork" (19: 1); "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou are mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psalm 8: 3-5); or that sublime saying of Paul, "The invisible things of Him since the crea-

tion of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Romans 1: 20).

The teacher of art, whether of music, painting, or oratory, touches those finest fibers of the sensibility in the human soul, and in cultivating the soul to feel, appreciate, and express the most delicate harmonies in the world of sound and color, is preparing a human soul to feel and appreciate the beauties of the Divine Being and to worship "in the beauty of holiness" Him whose character is the harmonious blending of the highest ethical and spiritual qualities.

Even the teacher of pure mathematics and philosophy is helping to unfold the thinking powers of rational creatures and prepare them for "thinking God's thoughts after Him." Every thinking man in religion must have a philosophy, however crude it may be, at the base of his religion. That is, he has a system of thought, however incomplete, on which he constructs his general religious ideas, his character, and his conduct. A man's mode of thinking (this applies only to men who do think) determines his theology. Then how grave the responsibility of teachers of philosophy in Christian colleges and universities!

Jesus' development, as described in Luke 2: 52, gives us a model for true education and culture. He grew "in stature," that is, physically; "in wisdom," that is, intellectually; "in favor with God," that is, religiously; and, as a result of this sym-

metrical development, He "grew in favor with men"; that is, in social amenities and in influence over His fellows. This is ever the rule. Man must grow from all four angles of his being, physical, intellectual, religious, and social. When one is approaching the highest growth in all four realms of being, he becomes an "all-round man," strong in body, supple in thought, responsive in religious sensibilities, and influential in social and ethical life.

Is such a man the product of the Sunday School teacher only? Is such a man produced by pulpit ministrations alone, or by domestic training merely, or by the rudiments of knowledge learned in Public or High Schools? He might be produced by only one group of cultural forces, provided nature had done an extraordinary work for him at the start. But usually, especially now in the complications of modern civilization and social development, such a symmetrical character must be the result of a blending of forces. Among the conspicuous forces at work are those put in motion during the period of the college course.

The psychological fact must be borne in mind that the young man (true also of the young woman) from the age of sixteen to twenty, or twenty-two (the normal period of college life) is unmooring from his past and launching out into a new thought world. Up to this time the lad has been limited, largely, to the environment of home, town, or community. Up to sixteen he has been

in the period of imagination and imitation. Father has been the only great man. Mother has been the only lovely woman. Their words have been authority. This is the ideal, of course. But now the youngster enters another world the day he boards the train for college. New scenes greet him. He begins to see a bigger world. He meets strange people. He comes to know great men, and greatness fascinates him as never before in his boyish dreams. In the classics he enters the thought-world of the Greeks and Romans. Their civilization, religion, ethics, and philosophy claim his thought. He begins to ask, Are we moderns really superior to those ancient heroes, warriors, orators, painters, sculptors, authors, and philosophers? Is our religion the only religion, or did those ancient celebrities have a religion that helped them?

Again, when he takes up physics, chemistry, biology, geology, and astronomy, and the wonders of the natural world begin to open up to him, how the world grows larger! As he studies the laws of Kepler and Newton and sees the unity of the physical universe, studies steam, sound, light, electricity, and beholds the wondrous discoveries of Watt, Edison, Marconi, and others, new worlds of thought hang on the horizon awaiting his discovery. Then he peeps into astronomy, looks through the huge telescope, studies Mars' canals, Saturn's rings, the Milky Way, and distant stars, and behold, a thousand worlds seem to beckon him on to

even greater discoveries. As he studies biology, the plants and the animals, from the fern and fungus, amœba and jelly-fish, up to man, and sees the striking similarity between the physical structure of the lower animals and of man, he begins to compare the biological account of the world and of man with that of Genesis. Ah! here is the strategic point in the young man's religious and ethical life. Will he doubt the teachings of his mother, who has often told him the stories of the creation and the fall, how God made the universe, all the forms of life, and last of all, man, in six days; how Adam and Eve, though placed in a paradise of beauty and sinlessness, were not satisfied, but broke the Maker's simple law, "Ye shall not eat of the tree of the knowledge of good and evil," and thus fell from their state of pristine innocence and happiness to a state of sin and misery and death?

This is the crisis in the young student's life. He needs a Christian teacher to teach him biology, a teacher who believes in a personal God, who made man next to Himself, yet, as a Moral Ruler of the Universe, punishes the violation of His laws. If a sober, sane Christian teacher guides the ambitious biological investigator across these first chasms of strange knowledge and weird experience, he will be anchored more securely to the Book of books and to the simple faith of father and mother in a great, loving, and righteous God. He may have to

slough off some of the drapery of the crude faith of his childhood and boyhood, but as he presses down his foot of faith he will find the solid Rock of Ages unmoved and unmovable.

#### RELIGION ESSENTIAL TO THE HIGHEST CHARACTER

Character is the highest goal of human ambition or achievement. The best character must be an all-round character. An all-round character must be a character developed in all the realms of a man's being. Then, if man be a religious being, as all scientific investigators admit (Darwin stating that in all his travels he scarcely ever found a savage so low as not to have a religion), how can the young man attain to the best character without cultivating the religious side of his nature? No more than you can have a perfect race horse without training him as a trotter. As trotting is the principal sphere in which a race horse attains his best character, so religious and ethical thinking and living constitute the principal sphere in which a man attains his highest character.

Moreover, Christianity is almost universally conceded to be the world's best religion. Hence, if the young investigator in physical, chemical, and biological laboratories, in classical class rooms, and in philosophical studies, is to obtain the most symmetrical religious character, he must have Christian ideas and ideals kept constantly before him during the educational crisis of his life. Hence, the im-



portance of earnest Christian teachers in Christian colleges to shape the thoughts and lives of young men and young women in the crisis of life.

## THE PERSONAL TOUCH OF GREAT CHRISTIAN TEACHERS

It is not the theories taught by the teacher, the books covered, the languages learned, or the sciences mastered, that contribute most to the making of the real life of the young student. It is a great personality touching the young plastic soul, as the sculptor touches the rough marble, shaping it into the finest religious and ethical character. A life is the strongest magnet to attract another life. A beaming Christian life in a college teacher is the mightiest magnet to lift the young student out of himself into a higher self. A thoroughly consecrated college teacher becomes a North Star to guide his struggling students over the seas of college doubts and perplexities into the haven of simple faith in the Father God, who is above and behind His universe. The Christian college or university teacher, at the close of their earthly career, may belong to—

“The choir invisible

Of those immortal dead who live again

In minds made better by their presence; . . .

In thoughts sublime that pierce the night like stars,

And with their mild persistence urge man's search

To vaster issues.”

## SOUL WINNING IN THE CHRISTIAN COLLEGE

The Christian teachers and Christian students make a wholesome and elevating religious atmosphere in the college circle. This atmosphere will produce great revivals at times. This is a part of the desired fruitage of Christian college life. An evangelistic preacher preaches the simple gospel and offers salvation by personal faith in Christ the Saviour of sinners. Scores, and sometimes hundreds, of students accept Christ as Saviour and Lord, and this step marks a crisis in their religious and ethical living. What a blessed thing is a great revival in a Christian college! How it helps some young Christians struggling with doubts because of new things learned at college to settle down on a real religious basis, faith in a personal God, in Christ as a personal Saviour, and the Christian life as the highest form of living! How it inspires the faithful teachers to work more enthusiastically for the fuller realization of their religious ideals! How it encourages the loyal Christian students and makes them greater lights in the college firmament to point their non-Christian fellows to Christ, "the Bright and Morning Star"!

CHRISTIAN TEACHERS IN STATE COLLEGES AND  
UNIVERSITIES

A brilliant young lady graduate from a secular college recently said, "They give us a psychology without a soul, a science which excludes the neces-

sity of a creator, and an ethics which is based on the unstable will and inclination of the multitude." Is it necessary that these conditions should prevail in our state schools of higher education? Does the spirit of investigation in the sciences demand that our state schools shall repudiate the elemental religious and ethical teachings on which the world's greatest scholars, in the main, would agree? In order to learn new truths, must we abandon all old truths? In order to climb higher in the tree of knowledge, must we cut off the stem and branches below us? Are not some of the old truths which constitute the trunk and lower branches of the world's tree of knowledge necessary to the life and growth of the tree itself?

On the other hand, we must never clip the wings of inquiry in our state schools, as Roman Catholicism has sought to do in its educational centers. Such a course would do two things, as it has done in Roman Catholic countries: produce a dangerous reaction, like the modernist movement in the Roman Catholic Church, and incite disgust in the minds of thinking men for all church systems and church religion.<sup>1</sup> We can and should have liberty of thought and of speech in all our institutions of higher education. Our great investigators in the natural sciences should be free to penetrate the unknown jungles of the natural sciences, in order to discover and apply to the amelioration of man-

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<sup>1</sup> On the subject see L. H. Jordon, *The Study of Religion in Italian Universities*

kind the beneficent forces and laws created by a loving God.

But, we ask, cannot all this be done in reverence to, and to the glory of, the Christian religion? Last year the papers and magazines created much excitement in the religious world by quoting the conclusions of an alarmist who had visited many Northern and Eastern universities. It is doubtless true, as claimed by this alarmist, that in some universities North and East, as also in England and on the continent of Europe, the teachings of the Christian religion are suffering because of the reckless conclusions of some scientific investigators who teach in these institutions.

How are we to remove these pathological symptoms in our state colleges and universities? Not by destroying liberty of research, but by bringing wholesome religious teachings to the consideration of the students in these institutions. Let the directors of these state schools, most of whom, in many instances, are Christian men, employ reverent Christian scholars as teachers in these schools. The man who scoffs at the Christian religion is not properly qualified to teach the youths of the land, however much biology, or geology, or physics, or chemistry, or astronomy, or psychology, he may know.

Many (perhaps a majority) of the students in state schools are from Christian homes. Let the denominations chiefly represented in the college or university circle establish churches in close prox-

imity to the university campus, and place in these pulpits the brainiest, most scholarly, and most consecrated preachers. This is being done with a marvelous success in some of our Southwestern Universities. On this subject of religious education in state institutions, see further a discussion of P. W. Kelsey, entitled, "The Problem of Religious Instruction in our State Universities."<sup>2</sup>

Do we not need another "protest"—not like that of Luther, to ecclesiastical anarchy and corruption—but a "protest" to the anarchistic tendencies and corruption inevitable under the extreme non-religious teachings of a few skeptical teachers of science? If the Christian religion is worth holding and living anywhere, it is valuable in the classical and scientific circles of our most renowned state institutions.

#### PREPARATION IN THE SCHOOLS FOR FUTURE SERVICE

The Christian teacher, in denominational or state institutions, is, or should be, a mighty factor in the production of Sunday School teachers and superintendents; capable, cultivated, and consecrated fathers and mothers to give birth to and train a superior generation of Christian thinkers and workers; physicians and nurses to alleviate human pain and increase the hygienic happiness of man; preachers and missionaries to proclaim the

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<sup>2</sup>Published in *Education and National Character* by the Religious Education Association, 1908.

good news to all the race. Indeed, the time has come when the Christian teacher in our higher educational institutions ought to be instrumental in making even daily working men, the blacksmith, the artisan, the farmer, the dairyman, the wood-sawyer, etc., nobler Christian citizens, living to bring about that ideal society described in the Sermon on the Mount in which love to God and man is the regulative principle of thinking and living and acting.

CHRISTIAN TEACHERS IN THE SCHOOLS OF HEATHEN  
LANDS

There are Christian schools in China in most of its leading cities—namely, Canton, Shanghai, Foo-chow, Hangchow, Nanking, Peking, etc. China and Japan are already beginning to employ Christian teachers in various departments even in their state schools. The officials have observed the beneficent influence of Christian education in the missionary colleges, and so are employing Christian teachers in their state institutions. The Y. M. C. A.'s of China are constantly being sought by school officials to suggest teachers for their state institutions. Moreover, several thousand Japanese and Chinese youths are every year studying in the universities of Christian America and Christian Europe. If our Christian teachers in these institutions do their duty, they will send back to Japan and China thousands of educated young Japanese and Chinese to teach in the state schools of the Orient.

There are also Christian schools in India, Mexico, Brazil and other heathen lands. Likewise, the state institutions of these countries are beginning to employ Christian teachers. The Christian teacher is rapidly becoming one of the mightiest missionary forces in the world. This point will be elaborated in Part III.

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## CHAPTER X

## THEOLOGICAL TEACHERS

SYSTEMATIC study of the Bible was pursued first by the gnostics, and then the Christian School of Alexandria adopted a similar method, though the philosophical rather than the historical method of Bible study prevailed in Alexandria, even under those famous teachers Clement of Alexandria, Origen, Didymus, *et al.* Exegetical study of the Bible characterized the Christian School at Antioch, where exegetical lectures were delivered by such teachers as Lucian, Diodorus, Theodore, *et al.* The Nestorians established at Nisibis a school for the scientific study of the Bible.

Moreover, the monasteries kept up regular Bible study and for a long time the monastic Bible schools were the only distinctive Bible schools in existence. In 1215, however, the Lateran Council decreed that in each cathedral school at least one theologian should be appointed to teach the priest and others the Bible. In most of the high schools, colleges, and universities prior to the Reformation, the Bible was not taught. The work of the Reformation stimulated Bible study, and Bible courses began to be added to the various school curricula. From the days of A. H. Francke and his assistants in Leipzig the study of the Bible has occupied a

chief place in the Protestant schools of Germany and other Christian countries. In the modern German universities specialization in Bible study is apparently carried to extremes.<sup>1</sup>

Distinctive Theological or Biblical teaching has become more general in the last twenty-five years. There were in the United States, in 1909, one hundred and fifty-six theological seminaries. There were also two hundred and sixty-two denominational colleges and universities, two hundred and nineteen Protestant and forty-three Roman Catholic. That is, over one half of the colleges and universities in the United States (about four hundred and eighty in all) are denominational. Now, it is safe to say, though the exact figures are not to be had, that nearly all these Christian colleges and universities have theological or Bible departments manned by theological teachers who teach the English Bible, and in some cases, additional classes in theology, homiletics, and missions. In a few cases, classes in the Greek New Testament and the Hebrew Old Testament are taught.

In the one hundred and fifty-six seminaries there are 1,348 teachers who teach exclusively Biblical and theological sciences.<sup>2</sup> Perhaps there are five hundred other Biblical and theological teachers in the various denominational institutions. With this marvelous increase in the number of theolog-

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<sup>1</sup> Hastings' *Encyclopedia of Religion and Ethics*, Vol. II, pp. 592f.

<sup>2</sup> *World Almanac*, 1910, pp. 470f.

ical teachers, Christianity should find a mighty leverage for turning the modern world to Christ and religious thinking and living. Moreover, the enlargement of the sphere of Biblical and theological teaching ought to count for much in shaping the religious thinking and living in this and succeeding centuries. In the colleges and universities the theological teachers have the opportunity to come in touch with the mass of students in literature, the sciences, and philosophy.

THE RELATION OF SCIENTIFIC, PHILOSOPHICAL, AND  
THEOLOGICAL TEACHERS

Should the scientific and philosophical thinking regulate the theological thinking of modern times, or should the theological thinking determine scientific and philosophical thinking? Perhaps neither part of this disjunction is inevitable. It is not desirable that a theology born in the early or middle ages, hostile to scientific research and built, often, on false philosophical premises, should have complete control over modern scientific and philosophical research. On the other hand, it is equally undesirable that modern science and philosophy should assume the ultimate authority to dictate to modern theology its premises and conclusions.

What is the true *modus vivendi* between modern scientific, philosophical, and theological teachers? Each group of investigators should confine itself to its own realm and contribute to the world all

that is possible to be found out, but neither group of scholars should presume to dictate the line of procedure for the others and denounce as false all conclusions reached in the other groups. If, however, one group has methods of research which are valuable and practicable for research in the other groups, it would be the part of wisdom for the investigators in the other realms to try those methods. To illustrate: if the inductive method of research has proved successful in the realms of natural science and philosophy, why should not the theological investigator (I use this term to refer to all seminary teachers and teachers in Bible departments of colleges and universities, who are really searching for truth from the Scriptures and seeking to adapt it to modern social and religious needs) employ the same method of bringing in the facts from Scripture, moral philosophy, sociological science, and Christian experience, and then upon these gathered facts build a theological system adapted to modern religious needs?

On the other hand, if theology has contributed to the world's knowledge some basal religious convictions and some elemental theological and ethical truths which will help men arrive at truth in the physical, religious, or ethical spheres, why should not the natural scientist, the philosopher, and the sociologist take account of these universal religious principles (at least, regard them as working hypotheses, as natural scientists have ever done—*e. g.*, the principle of gravitation was at first a mere

hypothesis which was afterwards established to be a universal law)? If there are intellectual and spiritual forces at work in history and in the world, is the natural scientist loyal to all the facts, if he shuts himself up in his little physical realm and builds all his hypotheses without regard to the psychological and religious facts which are teeming in the realms unexplored by him? If God's universe is a harmonious whole, and we have some grounds for thinking it is, since it came from one Intelligent Mind,<sup>3</sup> and seems to have a definite purpose in its existence, why should not the physical phenomena be interpreted in harmony with, if not in the light of, psychological and religious phenomena? Can we be sure that we have reached logical conclusions in any one of these three realms of research, the physical, the psychological, and the religious, unless we give due weight to the facts of the other realms? Do we not see even in one realm of research, that of natural science, that the work of specialization according to which one man confines himself to a very small segment of the circle of natural truth, often does injustice to other departments of physical science? Thus the physicist, the chemist, the biologist, or the astronomer, by shutting himself up in his own department, does injustice to the other departments and often does violence to established facts in the other departments of natural science.

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<sup>3</sup> See Rashdall, *Philosophy and Religion*, p. 20

Let all investigators be scientific, in its broadest sense; that is, be true to all the facts. This is the constant contention of natural scientists. Let all investigators, scientific or theological, practice what they preach—be scientific, taking into account all facts so far as possible to be known. Let them give all the facts, not a part, their due weight when they are reaching conclusions, either in the physical, psychological or religious realms. Especially, let the teachers of natural science bear in mind what Prof. L. T. More, University of Cincinnati, says:<sup>4</sup> “The day may come when a new war may arise between science and religion on the issue that the hypotheses of science are too metaphysical to be of value. . . . Science, in other words, like philosophy, has no ontological value. Should not the men of science clearly recognize this fact, and confine their efforts to the legitimate function of science, the discovery of natural phenomena and their classification into general laws derived by logical mathematical processes?”

#### CHARACTERISTICS OF THEOLOGICAL TEACHERS

This leads me to say that theological teachers should be men of broad scholarship, and most of them, we are glad to say, today are distinguished for their eminent scholarship. They know, not only much theology, the old and the new, but they

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<sup>4</sup> Art., Atomic Theories and Modern Physics, *The Hibbert Journal*, November, 1909.

are conversant with the history and general conclusions of the physical and psychological sciences. Of course, the theological teacher is not teaching the physical or psychological sciences, nor is he constructing his theology on their conclusions. But if he would be true to all the facts, so far as they may be known, it is worth the theologian's while to know the trend of thought in the physical and psychological sciences, as well as all the theories and tendencies of theological thought. But it is happily the case that most of the theological teachers recognize with Francis Bacon: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

But the theological teacher is a specialist in the realm of the Bible and its practical application to human hearts and lives, human society and history. Hence, the theological teacher has always specialized for the mastery of his Bible, so far as possible. He feels that he is not qualified to teach it, or systems of theology supposed to be based on it, until he has a thorough knowledge of what the Book of books says to men. He is conscious that he should study it with the best helps and by the most helpful methods, old or new, and give the Bible writers a chance to say what they meant to say.

The theological teacher should be scientific—that is, true to all the facts contained in the Bible—before he makes his personal conclusions as to the system of truth he is to teach to the world. He

should not let his own preconceived ideas from the physical and psychological sciences, or from mediæval philosophy, predominate in shaping his theological conclusions. Since the Bible is what it is, our guide in religious and ethical thinking and living (some will not accept this view, I am aware), we cannot be loyal to all the facts unless we are sure we know all, or nearly all, the facts, the Bible truths, or are sincerely striving to discover them, when we shape our theological system which we as theological teachers are supposed to be teaching the world.

It is needless to insist that the theological teacher should know the general history and development of the theological thought of Christianity from Jesus and Paul to the present moment. "History repeats itself." This is true religiously as well as politically. Nearly all the modern "isms" find their embryo in the thinking of early or mediæval Christianity. Arius paved the way for the modern Unitarian views as to the person of Christ. Pelagius, in holding that the babe is born into the world as blank, religiously and ethically, as the piece of paper, prepared the theological world for all those schools of modern thought that minimize the reality of man's sinfulness. Marcion, with his penknife in hand, clipping out all the early gospels and epistles except Luke and the Pauline Epistles in a mutilated form, gave the hint to modern destructive criticism.



Of course, the theological teacher is a lover of truth. The ancient Greek philosophers maintained that men should love and search for truth for truth's sake. There is a moral beauty in truth. Truth is desirable in itself. The theological teacher should be as sensitive to truth, in whatever realm, physical, psychological or theological, as the painter is to the lines of beauty in a famous masterpiece of painting, or the musician, to the harmonious notes of the lowest, highest, or most delicate sounds.

He must be an original investigator. The theological teacher is not a pack-horse, laden with all the old theological theories of the past and bringing them to the men of today. He must be a fresh thinker. He should go to the sources of theology, his own religious consciousness, general Christian experience, but above all, to the Bible, our only reliable guide in religious and ethical matters.

The theological teacher must also be a man of acute spiritual sensibilities. Most of his truth is in the purely spiritual realm. He must have an open ear to the voice of the Spirit. His nature should be deeply responsive to every impression which spiritual truths can make on human spirits, for "they are spiritually examined" (1 Cor. 2: 14, margin of Am. Rev.). If the theological teacher keeps open only the intellectual, and shuts the spiritual, ear, he will miss much of the spiritual truth which God meant for men to know and love and teach and live.

He must be humanitarian, social, evangelistic, and cosmopolitan. He loves and learns and teaches truth, but men are greater than truth. Truth is the means to the end, and the end is men in fellowship with God. Hence, the theological teacher loves men, as well as truth, and longs to see men accept Christian truths and live the Christian life of service and sacrifice. He loves the souls, minds, and bodies of men, and so he wants men saved completely, body, mind, and spirit. He should be no narrow nationalist, but a cosmopolitan. He loves all men—Mongolians, Malays, Indians, Africans, as well as Caucasians, because he feels that all men were made “of one blood,” “in the image of God,” and that all men can become children of the one common Father.

#### THEOLOGICAL TEACHERS AND THE CHURCHES

The theological teachers must bear in mind that they are the servants of the churches. Theological or divinity schools ought to be in the most intimate relationship with the churches. The seminary is a creation of the churches. It is true that individuals usually start the theological seminaries. But then the churches in sympathy with the theological views of the founders make possible the theological seminaries which are absolutely dependent on the churches for their existence, patronage, and financial support. If rich individuals sometimes endow them, these individuals are church men, and it is the church, in the final anal-

ysis, that makes possible the theological seminary. Hence, the theological teacher is responsible for his teachings to the churches that make possible his institution. Of course, the churches do not and should not rob the theological teacher of the right of individual thinking. Freedom of thought within certain lines is a right possessed and a privilege enjoyed by every theological teacher. And yet the theological teacher has no right to put forth teachings subversive to the elemental teachings of Christianity and destructive to the distinctive doctrines of the churches supporting the theological seminary in which he teaches.

On the other hand, he is the leader in the religious thinking and living of the churches. The theological teacher is a specialist in religious thinking, and, of course, should know more religious truth than the average church member, or even the average pastor. He is bound by spiritual laws to lead the churches along the avenues of truth into greater usefulness and spiritual living.

#### THE THEOLOGICAL TEACHER AND THE MASSES

But is there any tie that binds the theological teacher to that struggling mass of humanity outside the churches, many of whom are hostile to the churches? To be sure, this leader of religious thought should investigate social conditions and become acquainted with the needs of modern society, as well as the needs of the individual. It

goes without saying that, when he knows the needs - of modern society, his heart is with the struggling masses. He cannot agree with all the religious and theological notions of the daily toilērs in the industrial world, yet he sympathizes with them in their burden-bearing and will try to shape the propositions of Christian truth so as to reach them and relieve their strained economic and social conditions, as well as to conduce to their better religious and ethical living.

Moreover, the theological teacher's sympathies for the masses should be so expressed that he may have an easy access to the ears, hearts, and homes of the struggling people. It was said of Jesus, "the common people heard Him gladly." How true this statement should be of every theological teacher who stands high in the circles of responsibility for giving the world its religious and ethical teachings!

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## PART III

### THE FUNCTION OF CHRISTIAN TEACHERS

(143)





## CHAPTER XI

## TEACHING MORAL AND SPIRITUAL TRUTH

IN the remaining chapters of this book we consider the chief part played by Christian teachers in the shaping of human character, life and history.

## TEACHING MEN TO KNOW GOD

Jesus in His intercessory prayer says, "And this is life eternal, that they should know Thee and Him whom Thou didst send, even Jesus Christ" (John 17: 3). If it be objected that this is from the Johannine gospel, we quote from the Synoptics: "All things have been delivered unto me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him" (Matt. 11: 27).

Jesus assumed the possibility of man's knowing God. He came to reveal God. "He that hath seen me hath seen the Father." John assumes this in identifying the historical Jesus with the Logos. He became the Word, the expression of God's character and purposes as related to men. All this means that God can be known and that the historical Jesus actually revealed Him in His incarnation.

Of course, it is not to be claimed that finite men can know the Infinite God in all His perfections. We can sympathize, somewhat, with Kant's followers, who claim that we do not know "things in themselves" but only in their relations. But it is illogical to deny that we can know God at all on the basis of Kantianism, because we cannot "know things in themselves." If we cannot know God except in His relations to us as Creator, Provider, Upholder, Energizer, Father, do we not learn something about Him in meditating on, and in experiencing, any one or all of these relations to us?

Nor can we deny the possibility of knowing God on the basis of Hegelianism, namely, by laying it down as a premise that God must be Absolute if anything at all; that He is not a God unless He be Absolute, and that the Absolute includes all reality, even moral evil. In reply, we say, God may be absolute in perfection, and yet knowable, for as Dr. Johnson says,<sup>1</sup> "Perfection is definite, knowable, and excludes every form of evil." We shall never in our finite sphere be able to know all God's perfections, but that does not deny the possibility of our knowing something of His ethical excellencies and spiritual perfections.

Yet, we must concede that there is a Christian agnosticism.<sup>2</sup> In other words, there are limitations to our knowledge of God. The Athenian inscription, "To an (the) Unknown God," may be

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<sup>1</sup> Systematic Theology, p. 6.

<sup>2</sup> See Johnson, Christian Agnosticism.

applied to our God by the twentieth century theologian as aptly as by Paul in his address on Mars' Hill. In a certain sense He is, and forever will be, to finite minds, "The Unknown God." We cannot drop our line of research to the bottom of the absolute knowledge of God's nature, relations, and works. Some things about the nature of His being, His fatherhood, His scheme of redemption, His providence in human life, we can never know as long as the veil of flesh conceals from us the exact realities of the spirit world. But does this limitation of our knowledge of God preclude our investigation of His purposes, His relations, and His ways to man? Not at all, any more than the inability of the school boy at ten to grasp all the hypotheses of science and the various systems of philosophy would preclude his pursuit of language, geography, arithmetic, etc.

#### KNOWING GOD THROUGH NATURE

Now, what is the first function of the Christian teacher in the twentieth century? La Place, when asked concerning his nebular hypothesis, "Where is a place for God in your hypothesis?" replied, "I have no need of a God in my hypothesis." In some scientific circles there is a tendency to agree with La Place that in this age of scientific thinking we have no need of a God. Is there not some fine work to be done by Christian teachers of natural science and other teachers in colleges and universities to adjust the relations of modern science and religious knowledge?

The Psalmist, in a burst of rapture, as he contemplated the wonders of the heavens, exclaimed, "The heavens declare the glory of God; and the firmament showeth His handiwork" (Psa. 19: 1). The Apostle Paul, in arguing that the Gentiles are without excuse for their immoralities, on a basis of their possessing a knowledge of God, says, "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Romans 1: 20). That is, the Bible itself teaches that men can learn of God by deciphering the handwriting of nature's pages. It is not the highest knowledge of God that nature gives. In our nature studies of God we are only in the kindergarten and grammar school of theology. But does this minimize the importance of the study of God in nature? Not in the least. What the child learns in the kindergarten and grammar schools is only fragmentary knowledge, but it is fundamental knowledge. Can the boy do the high school, college and university work before he has prepared himself in the primary schools? Then can we appreciate the higher courses of divine knowledge before we have learned what nature teaches us about God?

#### WHAT DOES NATURE TEACH US CONCERNING GOD?

1. "His Godhead." That is, nature teaches that there is present in all His scheme of cosmos, well ordered and harmonious in its movements, some-

thing more than the physical. There is a "divinity" in the operations of nature. Mere physical force did not and could not produce all the results we behold in cosmos. And if it did, whence came the physical force? Did it originate itself, or is it eternal in existence? In either case we have something more than the physical. You have the basis of the Christian's God, namely, eternity of being, and the latent forces in this being as "the First Cause" of the universe.

Nor does it explain the universe to say that evolution accounts for all things. Is evolution a cause or a process? Did evolution make anything, or is it merely the process by which some things have been, and are being, made? How could a mere process produce anything? Are cosmos, life, mind, conscience, religion, history, the products of a process? Rather would it not be nearer the truth to say, adequate causes, under the direction of an Intelligent Mind, by the process of evolution, produce the cosmos, life, mind, conscience, religion and history? What is the objection to calling that Intelligent Mind "the Godhead," or God?

2. Nature teaches us the "everlasting power" of the Godhead. That is, nature does not presume to account for its existence in and through itself. Nature points to "the everlasting power," the power that existed before the cosmos in its present form of beauty and wonder. Nature seems to lift her voice against the self-existence of the universe and declare the existence of an eternal power as the

adequate cause of cosmos and all life connected with it. This is Paul's explanation of nature. Shall we not as Christian teachers today emphasize this religious teaching from nature's book?

3. Nature teaches us "the glory of God." "The heavens declare the glory of God." As we study physics and its laws, from gravitation on to those of wireless telegraphy and telephony; chemistry and its laws of affinity and combination; biology and its secrets and processes of life; geology and the history of the earth's formation; astronomy and the wonders and harmonies of the planets, satellites, meteors, comets, suns, and systems, do we not remove our shoes and stand with bare head in awe of the Glorious One who can and does achieve such wonders? Do we not feel with Mrs. Browning,

"Earth's crammed with heaven,  
And every common bush aflame with God,  
But only he that sees takes off his shoes"?

Let all Christian teachers teach the young that, while gazing at the wonders of nature's laws, forces, and phenomena, they may "look up through nature to nature's God."

#### KNOWING GOD THROUGH OUR MORAL SENSE

The moral argument claims that we can know God by our moral sense. In this way we know not only the existence but also the character of God. On the premise of our moral intuitions reason tells

us that there must be a great moral Archetype for man the moral creature. If there is moral law in man, there must be a moral sense in man which acts according to moral law. The very presence of moral law in man proves, at least analogically if not directly, that there must be a moral Law Giver. Now, if there exists, as our moral sense tells us there must exist, a great moral Model for man, it is rational to suppose that we can know this morally excellent Being by our moral sense. Though Helen Keller possesses not the senses of sight, hearing, or speech, she does possess, in a remarkable degree, the moral sense, and by its exercise she enjoys the sweetest fellowship with God.

There is a tremendous modern movement in the realm of ethics. There are numerous "Ethical Culture Societies" in America, Great Britain, Germany, Japan, etc., whose motto is, "The Primacy and Independence of Ethics," "to assert the supreme importance of the ethical factor in all the relations of life, personal, social, national, and international, apart from all theological and metaphysical considerations." This Ethical Culture movement was started in New York when the New York Society of Ethical Culture was established by Felix Adler in 1876. The leaders of this movement make ethics their "religion." An atheist may be a member in this society, and even the theist who belongs to it says, my motto is,

“Deeds rather than creed”; “my duty is in relations to men rather than to God.”

This ethical reformation is desirable and no religionist should cast reflection on real ethical movements. No theologian regards creed as sufficient without deeds to express the creed. We can serve God in serving men. In feeding orphans, cheering widows, and caring for the poor in general, we glorify God. That is, religion on its practical side is ethics. But is ethics religion? Can we have religion without a God? Never, in any true sense. True ethics is the child of religion. To have a true ethics you must have a lofty standard of right and duty. Can we find in man a standard ultimate and universal? Must we not go to the Divine, the Infinite, to find our ultimate and universal standard of ethics? If so, how can we have a perfect ethical system entirely dissociated from religion?

Let us teach the students of our high schools, colleges, and universities that religion (belief in, thinking, acting, and living in the light of, the Deity) is the basis of true ethics and that the practice of true ethics is divine culture; that the Christian God is also the God of ethics, the God of perfect moral excellencies, at once the source and standard of the highest moral achievements. Let us learn and teach anthropology and ethics, but let us see God in anthropological developments, and come to know Him better as we look up through ethics to God.



## KNOWING GOD THROUGH THE BIBLE

Let us ever bear in mind that in a real sense God speaks to men in and through the progressively unfolded teachings of the Old and New Testaments. No man, or group of men, unaided by the Divine, could have produced such a book as our Bible. It is a historical fact that no man or group of men has produced its equal, from the literary, ethical, or religious, point of view. The works of Confucius, the Zend Avesta, the Vedas, and the Koran, the greatest sacred books known, are not the equal of our Bible. What made the differences? Is it that the Jews were by nature the religious geniuses of the human race, as some would claim, and because of their natural religious genius produced the best sacred literature of the world? Grant that. But how can we account for the special religious genius of the Hebrew prophet and priest, king and peasant, and of the Jewish Christian apostle, prophet and teacher? We must go back to the Divine to find the ultimate cause of the superiority of our Bible over the sacred literatures of the ethnic religions.

Are its truths local and limited, or universal and final? Was it good for Jesus and Paul, Polycarp and Justin, but is not sufficient for the thinkers of the twentieth century? Do not its fundamental central teachings furnish deep and broad enough basis on which the twentieth century thinker may stand? Are there any truths

surpassing those of the fatherhood of God, the kingdom of God, and the brotherhood of men? Does the advanced sociologist, or ethicist, or scientist, or philosopher, need any higher truths than these with which to solve the problems of the intellectual, social, ethical, and religious life?

Then let us teach the Bible in the twentieth century—in our homes to our children, in our kindergartens, primary and grammar schools, colleges, and universities, as well as in our theological seminaries. Let us teach it as literature, for it does not suffer when compared as literature with the classical literatures of Greece and Rome, Germany and France, Great Britain and America. Let us teach it as more than literature, as the record of the highest religious and ethical struggles through which men have passed. Let us teach it as the voice of the Father God speaking to His children, and blazing the upward path into the realization of the spiritual and ethical character of God Himself.

#### KNOWING GOD IN HISTORY

We do not mean to charge God with doing everything that history records. But even in the evil processes of history we can see “a far-off divine event toward which the whole creation moves.” He was in the selection of Abraham and his seed as a medium of communicating the highest knowledge of Himself to men. He must have been in the strange career of Joseph, sold in

Egypt, but at last becoming the economic saviour of the country and of even the chosen people in Palestine. He was truly in the career of Moses, from the banks of the Nile to the peaks of Nebo, caring for him, training him, calling him, and using him for the deliverance and early development of the chosen nation. He used young David to unite the scattered tribes and make a consolidated nation, and Solomon to unify them further in the construction of the temple. He overruled even the divisions of Judah and Israel, and the consequent exile to teach Israel the glories of monotheism, that the idols are vain things and Jehovah only is God. In the hellenization and the partial unification of the various tribes and nations through Alexander and his successors, God must have been at work, though indirectly. In the counter Maccabean movement, in which Judaism was saved from being swallowed up in hellenism, God's hand is clearly seen. In the unification of the Roman Empire under Augustus we see God preparing for the birth of the Messiah the Prince of Peace.

Thus all through history, even in the Dark Ages, we can catch glimpses of the Divine Hand at work, until we see Him moving in the Renaissance and Reformation, the fall of Constantinople, the discovery of America, the invention of the printing press in the same century. Here we behold a harmonious converging of diverse forces for the elevation of men intellectually, socially, morally,

and religiously. Who can say it is not the hand-writing of God on the pages of history?

God seems to have been in the battle of Quebec in which the English and Protestant, not the French and Catholic nation, asserts its supremacy among the nations.

In the victory of the Thirteen Colonies of America and the establishing of the world's greatest republic, the home of civil and religious liberty, we must feel with Washington and Franklin that it was the God of battles who made possible this issue of the American Revolution. Here He has prepared for Himself a mighty religious power for the building of the kingdom among men. Moreover, as Victor Hugo felt and expressed it, God was in the downfall of Napoleon at Waterloo.

Coming down to our own times, who cannot see the operations of God in the defeat of Spain by the United States and the consequent liberation of Cuba and Porto Rico; in the defeat of the Boers by the British in South Africa, and the consequent triumph of civilizing and Christianizing forces in the Dark Continent; in the discomfiture of Russia by the Japanese, the triumph of the advanced Western civilization over absolute monarchy and the retrogressive forces of Greek Catholicism?

Who does not see the operation of the Divine in the modern peace movements—the efforts by scientists, educators, philosophers, statesmen, and even politicians, as well as Christian laymen and

preachers, to blot out war from human history and bring in the reign of international, universal peace?

It might easily be shown that God is at work even in unenlightened nations, China, India, etc.; yea, even in uncivilized Africa and the islands of the Pacific. As Paul expressed it in his sermon in Pisidian Antioch, God has "not left Himself without witness" (Acts 14: 17).

Let us Christian teachers teach all our students to keep the eye open for God as He moves on the pages of history; to recognize His handiwork in the movements of the nations and the progress of civilization. As Carlyle says, "All history is an articulate Bible, and in a dim, intricate manner reveals the divine appearance in this lower world; for God did make this world and does forever govern it; the loud, roaring loom of time, without its French Revolutions or Jewish Revelations, weaves the vesture thou seest Him by."

#### KNOWING GOD THROUGH JESUS CHRIST

All schools of theology, whatever be their theory of Jesus' person, regard Him as the highest revelation of God. He showed men by living, as well as taught them by parables and simple discourse, that God is Father, and then that men may be His children by becoming Christ's disciples. He was love. God is love. The Father plans and works to help the helpless, relieve the suffering, make strong the weak. Jesus did the same. "My Father worketh until now, so do I."

A man is the highest value on earth because he may be the son of God. Hence, it is right to help a suffering man on the Sabbath. Men are greater than institutions, because men are personal, moral, spiritual beings like God. Because men may be sons of God they are (ideally) brothers. We should think of the poorest, most ignorant, most degraded man as our brother. We must love him, whether or not he loves us. We may love him into divine sonship. He has divine possibilities in him. The love touch, from God and from man, can bring these possibilities to realization.

Then let us study and teach the life and teachings of Christ in order to learn God better. Let us teach them in the home, the school, the Sunday School, from the pulpit, in colleges and universities. Though Jesus taught in fragments, he lived in completeness, ethically and religiously. So what is lacking in His positive teachings may be learned in His life of love and service. "He is the way and the truth and the life." He is the way to approach God the Father. Being the embodiment of moral and spiritual truth, it all blends in His character and scintillates in His life. He is the force and inspiration to the real spiritual and ethical life. Hence, we cannot know God best unless we learn Christ first.

#### KNOWING GOD EXPERIMENTALLY

Experience as a process of knowing God is not distinct from the other five methods discussed in

this chapter. None of the other five methods can be perfectly applied without experience. It is the method par excellence of knowing God. Jesus uses the word *ginoskein*, to know experimentally, when He speaks of our knowing God. Men come to know God best by finding out His presence and power, love and care, in their daily lives. After fifty years of experience in which a man has proved that God is his Father, loves him and provides for him, then he really knows God. Mere rational knowledge of God is unsatisfying. Mere intellectual apprehension of a First Cause, or a Prime Mover of the universe, is not a sufficient knowledge of God. We must feel that the First Cause is an operating cause in our own characters and lives. We need to be persuaded that the Prime Mover of the universe is not only the Prime Mover in the production of our natural lives, but also of our spiritual lives, that He took the initiation of bringing us into fellowship with Himself through the incarnation of His Son and the redemption in Him.

Prof. William James says,<sup>3</sup> "Religious thought is carried on in terms of personality, this being in the world of religion the one determining fact. Today, quite as much as in any previous age, the religious individual tells you that the divine meets him on the basis of his personal consciousness." This is the experience of thousands who tell us that God as Father meets them in the daily rounds

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<sup>3</sup> Varieties of Religious Experience, p. 491.

of life, helps them overcome the evil and achieve the good, and in their spiritual intercourse with their heavenly Father they experience the purest joys of life. Then let Christian teachers everywhere teach our youths that God is best known, just as heat is known, by coming close enough to Him to feel Him; that if we would see God best, we must open our spiritual nature to Him, just as we must open the physical eye to see the light of nature. Let them show the young how the intellect may ask questions and cast doubts, where the spirit rests in peace in its spiritual experience with God as Father and with Christ as Saviour, teacher, elder brother; but when the clouds lower and catastrophes come, that the intellect will nestle down by the trusting spirit and rest quietly on its irresistible conclusions and assurances.

SOME BASAL SPIRITUAL AND ETHICAL TRUTHS TO BE  
EMPHASIZED

But we are not discussing truth philosophically. It is not truth in the abstract, but some great concrete truths, which we wish to urge upon the Christian teachers of today.

1. The Personality of God. Christianity will have lost much if it ever yields to some modern scientific tendencies and banishes the personal God from His universe. The Christian cannot worship the impersonal forces of nature as God and be elevated and blessed. A pantheistic Christianity will be a "milk and cider" Christianity.



Jesus taught men to pray to a personal God when He taught us to pray, "Our Father who art in Heaven." Contrast this prayer with that of Prof. Henry Smith, Oxford, who is under the influence of materialistic philosophy:

"Oh, glorious Stream of Tendency!  
We raise our souls to thee,  
Who out of primal jelly-fish  
Hast made such folks as we."

2. The Righteous Sovereignty, or Kingship, of God. This doctrine was the climax of theology when Jesus taught that God is our Father. But the pendulum of theological thought is swinging to the other extreme today and men are emphasizing only the fatherhood of God. It is just as true of God's character that he is King. He is the righteous Sovereign of the universe. Hence, there must be a system of moral laws regulating this universe—laws as inexorable as the laws of His physical universe. If this be true, He must punish sin. If He is not a perfect executive of the moral laws of His universe, He is not a perfect King; nay, He is not righteous at all. But we can have no God with perfect moral excellencies without righteousness. Righteousness is the bal-  
last for creening love.

Let us teach the perfect Christian God. Let us not delude ourselves into believing that God can love the sinner without punishing his sin, that He can be the perfect Father without being a right-

eous King. Let Christian teachers teach this great truth to the twentieth century students.

3. The Reality and Destructiveness of Sin. The hypothesis of evolution is so fascinating that it has swept some Christian thinkers off their feet. It regards everything physical, intellectual, moral, and religious as proceeding by the unfolding process to higher and higher conditions and activities. But where does sin have a place in such a hypothetical scheme? It is merely a necessary evil, "good in the making." It is a part of the process of development into the highest ethical and religious attainments by man. It is true we may be Christian evolutionists. Evolution as a process, not a cause, is a charming theory and may be the method by which God, often, though not always, works. But we should not let our theory of evolution minimize the essential evil nature of sin. Sin is the destructive force in the individual and social life.

4. The Saviourhood of Jesus Christ. He came to seek and to save that which was lost. He came to save sinners, even the chief of sinners. We may differ as to *how* he saves. Perhaps it will be intellectually necessary that thinking men differ as to *the method* by which Christ saves men from sin. But the *fact* that He can save and does save should be taught with renewed emphasis in the twentieth century. He is the medium of deliverance from sin and development in righteousness. Men cannot, by heredity, culture, or ethical attain-

ments, work themselves up to the ideal Christian manhood which is acceptable to God and approved by men. The Divine Spirit must come into men before they can be delivered from sin. The Divine Spirit comes into men through the mediation of Christ. "The life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me" (Gal. 2: 20).

5. Jesus and Paul and John are the world's greatest ethico-religious teachers. Jesus spoke as the Son of God; Paul and John, as interpreters of Jesus, spoke from God a religious and ethical message needed for the first century of our era. But did they speak universal truths applicable to the social and religious needs of the twentieth century—for China, Japan, India, Africa, America, Europe, and even Germany? This will be the crux of the modern theological problem. Men are claiming today that Jesus was the best teacher that could have spoken to the men of the first century, but not the best for the twentieth century; that Paul and John are altogether too abstract and theological to be of religious and ethical worth to the practical scientific men of the twentieth century. This is not only the claim of Ethical Culture Societies, but even nominal Christian teachers and theologians are beginning to teach the relativity and insufficiency of the teachings of Jesus and Paul. Let not Christian teachers belie the name they bear. Let them hold up

Christ as the world's supreme teacher and Paul and John as the truest interpreters of Him, His spirit and His teachings. Not that Jesus has spoken teachings applicable to every detailed problem of the modern social world. But He uttered principles of religion and ethics which are universal and which must therefore be applicable to twentieth century life and conditions.

6. The Kingdom of God. God's will is the norm of human conduct. That is, men ought to do the will of God, ought to be in the kingdom of God, He is the Sovereign of the universe. But He is also Father. Hence, we do not sacrifice our independence or personality in submitting to His will as the standard of law in the moral world. All men should do the will of God.

7. All Men are Akin. We have the same Father (ideally, but really, also, if we choose it so). Hence follows that beautiful truth of the brotherhood of men. Let us teach the kinship of all men, white, black, yellow, brown, and red. Men ideally constitute one great family. We should love all men, even those who hate us, even the uncultured heathen. "Love is the greatest thing in the world," said Drummond. Paul said so before him, and Paul was simply interpreting Jesus. Love is the fulfillment of the moral law. All the law is included in these two commandments, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

Let us teach love to all, the orphan and widow,

the lame and blind, the deaf and dumb, the rich and poor, the prince and peasant, the cultured and ignorant, the savage and the civilized. Love sweetens the toils of life and binds communities, states, and nations with the only bonds that never break.

“Then let us pray that come it may as come it will for  
a’ that,  
For a’ that, for a’ that,  
That man to man the world o’er  
May brothers be for a’ that.”

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## CHAPTER XII

DIRECTING THE RELIGIOUS THINKING OF THE  
WORLD

EMERSON said, "Beware when the Great God turns loose a thinker on this planet." Alas! this is often exactly what we ought to do when a thinker is turned loose on this planet. But the Great God Himself is a thinker, judging from the splendid adjustments in the universe. Hence, He is not likely to put a discount on a sane, progressive Christian thinker. He does turn loose great thinkers, and when He does the world does not need to heed Emerson's exhortation, "Beware." There is no danger from true Christian thinkers, for God turns out such in His world. They will not imperil at all the old theories that are worth keeping. They will show us the futility of the incorrect and useless hypotheses which we have been holding. They will give us correct laws of thought and workable modes of procedure in social, ethical, and religious life.

This is an age of awakening thought. Some have dubbed this age, "the age of materialism." Materialism is prominent in this age because of the great discoveries in natural science and the consequent inventions, which are helping to develop the hidden resources of nature. But materialism is

not so much the characteristic of this age as thinking is. Men are doing more thinking at the beginning of the twentieth century than ever before in the world's history. There need be no exception made as to the period of the Renaissance and Reformation when letters and religion took on new life, because men were waking from the stupefactions of intellectual night during the Dark Ages. Nor was there more thinking done by the ante-Nicene fathers on the problems of the person of Christ in the second and third centuries than is being done today.

The issuance, within the last century, of Hegel's philosophy, the rise of the Tübingen School, headed by Baur, who attacked the genuineness and authenticity of so many of the New Testament books, and the publishing of Darwin's "Origin of Species" and "Descent of Man," which gave a new impetus to scientific research and put the word evolution to echoing around the world (even in philosophy, sociology, ethics, and religion) have contributed vastly to the whetting of an universal appetite for thinking. The new philosophy of Hegel found its way into religious and theological circles. The startling publications of Baur shocked the religious nerves of the world, and put the theologians to digging deeper to find the basis of New Testament authority. The announcement of Darwin's theory of evolution was one of the most far-reaching publications issued in the last century. It has penetrated every nook and corner

of the thinking world. Every class of investigators, from the speculative philosopher down to the practical sociologist, uses the evolutionary hypothesis as a working basis in all research. Even conservative Biblical and theological thinkers and writers, who would deny any inroads by evolutionary ideas into their processes of thinking, nevertheless have unconsciously adopted some of its suggestions, and speak and write about the "processes of development" in the divine revelation in the Bible and in the history of Christianity.<sup>1</sup> The conservative scholar shuns the word evolution, but thinks in the concept of its synonym, development. All this shows which way the thought breeze is blowing in this age. It reflects the extensive influence of evolutionary hypotheses upon modern religious and theological thinking.

#### THEOLOGICAL RECONSTRUCTION

Some of the old forms of theology must give way for new expressions of truth more consonant with modern methods of thinking. The statements of theology given us by the ante-Nicene fathers and the mediæval scholastics are, *per se*, no more authoritative than statements of theology constructed in the twentieth century. Moreover, these old formulas of theology are obsolete for the thinkers of the twentieth century. That is, the *forms* of the thought are obsolete, not necessarily

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<sup>1</sup> Orr, *Revelation and Inspiration*, pp. 39-43.



the thoughts themselves. Men are moving in a new world in the twentieth century and think in different concepts.

Why have reconstruction in theological propositions?

1. Because modern theologians are better equipped for stating theological propositions for our day than were the theologians of former generations. It is not claimed that we have greater theologians than Origen, Augustine, Anselm, Thomas Aquinas, Calvin, and others, but our Biblical teachers and theological thinkers of today ought to have a better understanding of the Scriptures and a keener insight into modern social and religious needs than any group of theologians of former generations could have. In other words, modern theological teachers, if not absolutely superior to the old theologians, are relatively superior; that is, are more capable of constructing theology in propositions suitable to the needs of men today.

2. The demands of modern scientific research must not be ignored by theological thinkers. The scientific investigator is reaching more men than the theological teacher. I suppose, if we could take the census of the men influenced by natural scientists and Christian theologians, we would find that the scientific investigator is affecting more or less the thinking of one hundred people where the theological teacher is directly affecting only one. Again, the teacher of science reaches first, usually,

those whom the theological teacher does reach. That is, all our theological students who take college and university courses (even many who do not take degrees) come under the influence of teachers of natural science before they go to the seminary. Moreover, the teachers of natural science get hold of these young men in the more plastic period of their lives. They have them from seventeen, eighteen, or nineteen to twenty-one, twenty-two, or twenty-three years of age. These years are the critical years in the formation of a young man's methods of thinking and system of thought.

Then what can the theological teachers do? Must they discard all that the teachers of natural science have taught the young theological student? Must they accept it all? Neither course is necessary or desirable. The wise course for the theological teachers, it seems to us, is to accept whatever the facts of natural science demand, and then shape their theological propositions accordingly. Notice, we have said, accept whatever the *facts*, not every vague hypothesis, of natural science, have proved. That little couplet,

"Be not the first by whom the new is tried,  
Nor yet the last to lay the old aside,"

is applicable to the theological teachers in dealing with modern scientific thought forms. They should not be "carried about, tossed to and fro, by every wind of teaching" in the realm of natural science. But wherever natural science has fairly

well demonstrated certain propositions as true (and there are many cases of such scientific certainties) theological teachers should concede these propositions to be true, and if possible, so shape theological propositions as to harmonize with the propositions of scientific truth.

Nature is from God. The Bible is from God. If both are properly interpreted, there can be no conflict. There may be points where finite reason cannot make the adjustment, but there can be no real conflicts between the logical conclusions of the fair-minded natural scientist and those of the candid theological teacher. Probably there will always be points where they must fail at adjustment, but there can be no conflict.

Even modern conservative theologians—*e. g.*, Strong, W. N. Clarke, Johnson, Brown, and others—have conceded the necessity of reconstructing theological statements in harmony with the actual demonstrations of natural science. The radical theologians have gone to extremes in yielding to the dictates of the natural scientist. The mediating school of theological thought has gone farther than the conservative theologians in adjusting theological statements to the commonly accepted demonstrations of natural science.

But we must hasten to mention the danger to which we are exposed in the reconstruction of our theological propositions. What are some of these dangers?

1. The truth may be compromised in restating

it. Truth is the goal of the investigator, whether he be a teacher of natural science or of the Bible. Truth must not be sacrificed in the theological reconstruction of the twentieth century. In cracking the shell of the hickory-nut, it is hard to keep from breaking the meat. But it may be that some theological truths need to be broken up, so the working man can better digest and assimilate them. But the danger is that we may let some of the basal Christian truths be compromised in breaking the old theological shell and in reshaping our theological propositions. Theological thinkers must be cautious at this point.

2. There is the danger of losing loyalty to old truths in giving up the old terminology. For instance, there is a danger that if we give up the term "total depravity" (which does not occur in the Bible), that we will lose somewhat the proper sense of sin as the transgression of God's law and as the force of evil which incapacitates man for moral and spiritual reclamation apart from the help of the Divine. This is not necessarily so. We need not call that helpless state in which sin places the sinner "total depravity," and still believe in and teach the helplessness of man, unaided by the Divine Spirit, to extricate himself from the meshes of sin.

We might illustrate this reconstruction in theological terminology *ad infinitum*. The point we mean to emphasize is, modern Christian teachers must direct in the reconstruction of modern re-

ligious and theological terminology. We cannot leave it to the scientific and philosophical investigators to direct the reshaping of theological phraseology. The theologian and Bible teacher should be able to speak with authority (relative, of course) in the realm of theology. The scientific man claims authority to utter his conclusions as to natural phenomena. The theologian can justly claim, if he is a competent, reverent specialist in his department, to say what shall be the results of the modern theological reconstruction.

#### DANGERS FROM MATERIALISM

We do not mean to intimate that this is an age of materialism. It is the eye of pessimism that sees only the rush toward the maelstrom of materialism. He who has an eye for spiritual matters must see in the modern educational, sociological, missionary, and evangelistic movements something more than the operations of materialistic forces.

Yet, there are two grave dangers to which the religious thought of the United States is exposed. The first is, that if we allow the rush toward material prosperity to absorb us too much, we shall, as a people, lose the sense of the religious and spiritual. If a musician ceases to listen to the purest classical music and to practice producing the best of which he is capable, he will soon find his delicate sense of music diminishing. So the painter. So with a nation of musicians or painters, as with Italy which cannot boast of her

superior musicians and painters as in the days of Michael Angelo. So it is with the religious sense, whether it be in the individual or in the nation. Our nation must not become too much intoxicated with the discoveries in natural resources, the consequent inventions, and the material prosperity resulting therefrom. While we are building sky-scrapers and finding the North Pole, irrigating the deserts of the West so that they become gardens of flowers and fruits, and learning to navigate the boundless seas of the air, we must keep the minds of our people on religious and ethical achievements as more beneficial to the people and to the race. While the number of multi-millionaires is multiplying and vast fortunes of gold are being amassed, the Christian teacher's function is to teach the people that it is not the treasures of gold, but those of good deeds, that will last and count through the ages of eternity.

A second danger from material prosperity and progress in physical discoveries and inventions is that we shall come to think of this splendid age as good enough for us, and live only for the present. We live for that of which we think constantly. If we think largely of the physical achievements of this age, we live to enjoy or increase those physical achievements.

Let us bear in mind the truth of the statement made by William James: "The reason is that, so long as we deal with the cosmic and the general,

we deal only with the symbols of reality; but as soon as we deal with private and personal phenomena, as such we deal with realities in the completest sense of the term." It must not be forgotten that man is more than animal. He is an immortal being. He is destined to live in another age and in another sphere where the opportunities for discovery and development will be greater than in this age and in this life. Reason, as well as the Bible, tells us this. So the Christian teacher has a significant function in directing the thinking of this age along religious lines. He can impress the students of the age, and through them the masses, that man, who is a being of two worlds, should live not only for the present but for the next world; that he should improve this age and this life merely as a stepping stone to higher development in the age to come.

#### BEGINNING IN THE HOME

This directing of the religious thinking of the world has to begin in the home. Christian parents have the first chance to shape the religious thinking of the young life. They drop the first ideas into the mind and make the first impressions on the sensibilities of the child. The first years of the child's life are "the tide in the affairs of men which, taken at its flood, leads on to fortune." Who that have under their tutelage an immortal child in these first years have ever

awakened to the tremendous responsibilities of their function and the eternal issues hanging on their success or failure?

The Christian parents of tomorrow, as they become more and more imbued with the spirit of this progressive age, will begin to teach the child, not only that there is a God, but also that the loving Father God, who was great enough to make the worlds in the past, is still working in His world through the laws of nature, ethics, and religion. If the growing child receives this kind of instruction in his first years, when he goes to college and hears the startling hypotheses of the teachers in geology, biology, and astronomy, his faith in God and in the utility of religion will not be shaken.

In other words, as the world progresses and Christian parents become better educated, we shall see the processes of reconstruction in religious and theological thinking taking place in the home in the first courses taken by the growing child. If we can raise up a few generations of Christian parents in sympathy with this progressive age and yet loyal to all the old basal teachings of Christianity, we shall have solved many of the religious problems of college and university life. As Phillips Brooks says, "He who helps the child helps humanity with a distinctness, with an immediateness, which no other help, given to human creatures in any other stage of their human life, can possibly give again."



CONTINUING IN THE SUNDAY SCHOOL AND THE  
CHURCH

The Sunday School teachers of the future generations will be, not only better Bible students, but also better psychologists and pedagogues. They will also be more in sympathy with the progress of this age. Hence, they will continue the work of progressive Christian parents. Even now our Sunday School literature is borrowing (even in most conservative circles) illustrations and methods from the physical and psychological discoveries of the age. Since God makes Himself known in nature and in the soul of man, why should not the Sunday School teacher let God speak to him from nature and the laws of the human mind, and with this up-to-date knowledge instruct the ambitious boy and girl in such a way as to put them in sympathy with the useful progress of the age, and at the same time be fully loyal to the elements of Christianity? All Sunday School leaders (some more than others) are beginning to see that this is the only possible and psychological method to pursue, in order to hold the coming generations of the young and tie them on to the religious and ethical principles of Christianity.

PATIENT TEACHING IN THE COLLEGE AND UNIVERSITY  
PERIOD

This is the most critical period for directing the religious thinking of the world. If all

parents were Christians, and if all Christian parents would properly train their children for college and university careers, so much would not devolve upon the Christian teachers in colleges and universities. But this is not an ideal world. So the Christian teachers in colleges and universities will always have much to do in shaping the religious thinking of young men and young women. Scientific research is fascinating, and there is an almost irresistible charm in some of the conclusions of modern science. The Christian teacher need not teach the young men and women to close their ears to "the music of the spheres" and their eyes to the beauties of true scientific theories. The modern college student need not become an Ulysses who must stop his ears while going through the college or the university, in order to keep from being charmed into evil by the siren music of scientific research. The Christian teachers of the sciences should teach the laws of nature with deference to God, the soul, and religion. There are other great facts in God's world besides its laws of attraction and repulsion. The Christian college teacher can "overcome evil with good." This is the only logical way to do it. We cannot shut up the young from the scientific temptations of the age. We can place the good before them as they meet the evil tendencies of natural science, and by making the attractions of the good greater than the attractions of the evil we shall direct their religious thinking along the line of least resistance.

In a subsequent chapter we elaborate the influence of Christian teachers in heathen lands in shaping the religious thinking of those lands.

DIRECTING RELIGIOUS THINKING IN THE WORLD OF  
LITERATURE

Over the entrance to the library of Thebes was written this inscription, "Medicine for the Soul." If books are good and teach men of God, religion, morals, and of eternity, as well as of the natural world and its charms, of the present life and its burdens, sorrows and joys, they do become "medicine for the soul." De Quincey classified books as, "first, the literature of knowledge; secondly, the literature of power. The function of the first is to teach; the function of the second is to move."

Christian teachers have a chance at the authors before they give us the literature of the world. They can give the truly religious and ethical tone to the literary aspirant in his years of training, so that when he takes up the quill to speak to his fellows through the lines of literature he can produce either a book that gives "knowledge"—knowledge of God, of conditions and issues of right thinking and living; or, a book that "moves" his fellows to right thinking and unselfish living.

It is said that Carlyle, though raised by a religious father and pious mother, though trained in college and in the divinity school to become a minister, was led to doubt historic Christianity and to give up the ministry, because he read Gib-

bon's "Decline and Fall of the Roman Empire." Gibbon suggested to the young theological student's mind doubts about the claims of early Christianity. This separated such a mighty thinker as Carlyle from organized Christianity and clipped his wings of influence over the world of moral and religious achievements.

John Henry Newman<sup>2</sup> said, "If literature is to be made a study of human nature you cannot have a Christian literature." Why not? Certainly, not in the sense that all the facts in all the books and periodical publications shall be Christian, but in the sense that all literature shall contribute to the living of the best Christian life. In this sense all literature can be made Christian. Even books of fiction and of natural science can be true to the facts of nature and of life and still breathe the Christian spirit and give the Christian tone to their readers.

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<sup>2</sup> *Scope and Nature of University Education*, 1889.

## CHAPTER XIII

### WINNING THE YOUNG TO CHRIST

CHRISTIAN education is not for personal ends only. We do not teach our youths to play and sing classical music merely for their own satisfaction. Neither music nor painting is learned for the joy of the musician or the painter. Christian teachers do not teach the languages and literatures, the sciences and the systems of philosophy, ethics and religious principles merely for unfolding the intellectual powers and cultivating the æsthetic tastes of the individual students. There is a social and evangelistic end in Christian education.

In sending out cultivated Christian young men and young women, the Christian teacher is laying deep and broad foundations for domestic virtues, happiness, and achievements. With educated and cultured Christian parents we can reasonably look for well-trained children led to Christ in the early, tender years. Thus Christian education is evangelistic in its end and effect.

#### THE NEED OF EVANGELIZATION

There is need in this generation for Christian teachers to put emphasis upon the necessity of personal evangelization. The word "culture" has

had its significance broadened in late years. Nowadays it seems to be taught, in some quarters, that "culture" does the work of religion; that a child can be trained into Christian living without a personal experience of faith in Jesus Christ and a personal alignment for and with Christ as Saviour and Lord.

A certain college president recently, in giving his Christian experience in an evangelistic meeting, said, "I do not remember the time when I was not a Christian; Christianity was the first thing I ever knew; I was a Christian from the cradle." Now, this statement is misleading, to say the least of it. The inference would naturally be that the Christian culture received in his childhood home had made him a Christian all unconsciously to him. If there is any basal principle in Christianity, it is individualism. Each person is responsible before God for his own soul and life. "Every man must bear his own burden." That is, the burden of personal responsibility for his relation to God cannot be borne by father, mother, priest, or pastor, but must be borne by the individual. Hence, environment alone cannot make the child a Christian. Christian culture alone cannot save the child.

All Christian teachers need to keep prominently in sight the reality and destructiveness of sin. The Old Testament prophets, Amos and Hosea, Isaiah and Micah, became great social reformers, because they had a keen sense of sin themselves

and knew the heinousness of sin in the sight of God. They felt that Jehovah must punish sinners, if they did not repent. Therefore they preached sin and repentance and righteousness. John the Baptist also knew the sinfulness of human nature and preached repentance as the condition of entrance into the messianic kingdom. The Apostles, after learning in the school of Jesus, felt the enormity of sin, and so preached repentance. "Repent and turn" was the cry of Peter in Jerusalem to the best men of the nation. Paul, keenly conscious of his own inability to attain righteousness by the deeds of the law, because of the weakness of the flesh, wrote that "all have sinned and are coming short of the glory of God." Consequently he exhorts men to "be reconciled to God." Thus we see the New Testament preachers and writers teach the inability of men to put off their sins except through repentance and by the help of God. The basis of all this teaching is probably the teaching of Jesus, "Except a man be born from above, he cannot see the kingdom of God."

Of course, this language about being born again is figurative. But shall we shear it of all meaning because it is not literal? There is no actual rebirth of the human being, as is taught in the reincarnations of Buddhism. Yet, there is a real experience in the mind and heart, there is a transformation of personal relation to God and Christ, and a personal committal of one's self to God in

Christ. This change in the religious life is comparable to the birth of the child into this world. The analogy does not hold good at all points, still it does teach the necessity of a real change in order that men may "become" His children and do His will. The child in being born into this world has nothing to do voluntarily with the event. He is born (that is, brought) into this realm of existence without his knowledge or will. He cannot make himself be born. He cannot bear himself into this life. But the new convert has a will in his second birth; that is, in his entrance into the realities of the religious and spiritual life, he exercises volition, he chooses to "be born from above." God cannot compel him to "be born anew." "As many as received Him to them gave He the right to become the sons of God, even to them who believe on His name" (John 1: 12). In the natural birth there is only one person (the mother) concerned with producing the birth, while in the spiritual change God, Christ, and the Holy Spirit, besides human agencies, combine to bring the individual to choose, "to receive Him," that he may become a child of God.

Yet, in the main, there is a striking similarity between the entrance of the unconscious babe into this physical world by birth and the entrance of a conscious child or man into the spiritual life by choice and the help of God's Spirit. Both are real events in the history of the individual. Both are necessary in order to enjoy life in their respec-



tive realms. Both are according to fixed laws of God. Both establish a relationship (parental and filial) between the one who bears and the one born. Both are significant and tremendous in their issues. Both begin a period of growth and development, if normal conditions are sustained. Both begin a life that is endless, the psychical life of the first birth being as immortal as the spiritual life of the second birth.

This teaching on the new birth rests on the teaching that men by nature are unable, by environment and culture, to attain the goal of manhood that God has designed. In other words, men are sinners, and parents, according to the law of heredity, hand down to their children sinful tendencies, just as the drunkard, or the father dying of tuberculosis, hands down to his children the tendency toward the weakness of the parent. That is, as the scientific men put it, the child inherits a "diminished power of resistance to that particular disease." No germ of disease is handed down from sire to son, but only the "diminished power of resistance" to some particular disease. So no particular sin is handed down from father to child, only a "diminished power of resistance" to particular sins. How weak has become this "diminished power of resistance" in man's will unaided by the Divine Power! So in this age of scientific development, when man is viewed even by some Christian teachers as a product of evolution and hence capable of almost

infinite future development, we need to emphasize the fact that human nature is impotent without the Divine help.

Confucius taught the Chinese twenty-five centuries ago that human nature is good and not bad. Lao-tse, the ascetic dreamer of the Absolute (the Taou, as he called it), told Confucius that he was mistaken—that human nature is evil and cannot in itself achieve the ideals outlined in his ethical system. Confucius tried his ethical code built on man as potentially good, first in his native state Loo, then in other provinces, but it failed and he went into exile disappointed. After five centuries of testing Confucianism, a Chinese emperor sent for Buddhist missionaries to teach the Chinese religion, inasmuch as Confucianism had failed to empower his people to do the right which Confucius had taught them. In other words, Confucius' theory of man as inherently good was false, and did not work in the actual relations of life. After twenty-five centuries the world admits that Confucius' hypothesis of human nature is not correct. His theory of man does not produce even intellectual giants, to say nothing of moral heroes and religious martyrs.

Charles Fleische, in the Home Culture Series of the Auxiliary Educational League, with regard to human nature, says, "Human nature is animal nature plus vision plus will." But whence does human nature get its power of "vision" and of "will"? Do men have visions of the best and

noblest apart from God? A better formula would be, "Renovated human nature is partially subjugated animal nature plus vision plus will." When God comes into a man He renovates him so that he has visions of love and life and duties and joys and destiny, and receives greater will-power to "do all things in Christ who strengtheneth him."

#### THE WORTH OF A MAN

In our emphasis of the basal principle that human nature, apart from Divine help, is incapable of the highest moral and religious attainment, we must follow Jesus in stressing the worth of the individual. The Hebrew and the Jew had stressed the value of the nation, but not of the individual. Nor did Socrates, Plato, or Aristotle teach the true worth of the individual. It was Jesus who taught, "What doth it profit a man, to gain the whole world, and forfeit his life?" A man with psychical powers and possibilities is worth more than a world with all its physical resources and treasures. A man, made in the image of God, is the summit of life, so far as we know it on earth. He is God's masterpiece of creation.

Men were made to rise higher and higher, until at last they can "know even as also they are known"; until they "shall be like Him, for they shall see Him as He is." Though born with a nature morally weak, men are still in the "image

of God." This image is not perfect in the natural man. The likeness of the Divine Artist has been marred by generations of sinning. Still the handiwork of the Divine is seen in the upward glances of the human soul, in the efforts at moral and religious culture, seen even in non-Christian peoples. So the Christian teacher may well exclaim with Shakspeare: "What a piece of work is a man! How noble in reason! how infinite in faculty, in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

Man is superior to the lower animals as an animal. His structure is more complete and more easily adjustable to all desirable movements. In powers of thought, creation, and imagination, he is a wonder. His mind has spanned continents and oceans, bound the world with chains of electricity, and is now preparing to navigate the air with Lusitanian airships. As to ethics, he is the only animal on earth with a conscience to tell him what is right and what is wrong. This conscience is blurred in its judgments, and yet it is cultivable and may be trained into seeing truth as God sees it, "the truth as it is in Jesus." Man is the only animal that prays and worships. He is the religious animal. He possesses aspirations of spirit which lead him out and beyond himself, which lead him to believe in God, to pray to Him for help in life's struggles, to love and trust Him in His goodness and greatness.

In a sense Browning's prophecy is true, "Man is not man as yet." He is not the man God has planned him to become in the future ages. Sin has held him down in his upward leaps. His capacity for thought, for ethical and religious achievements, has been limited, both by his original constitution and the entrance of sin into his life and experience. Man was made to grow. As another has said:

"Progress, man's distinctive mark alone,  
Not God's, not the beast's—man partly is and wholly  
hopes to be."

Then let not the Christian teacher ever forget to impress on his pupils the almost infinite possibilities of man's development, intellectually, morally, and religiously.

#### SOWING THE SEED OF EVANGELISM IN THE HOME

The place where evangelism should begin is the home. The father and the mother should not only teach the child that there is a God who made him and the world, but should also teach him the reality of sin as soon as he knows the right and the wrong. The mother should tell the child the stories of the fall, of Cain, of the flood, of Samson, of David, and scores of others, to impress the child with the evil nature and bad consequences of sin.

On the other hand, she should early impress the child with the love of God. The character of

God as impressed on the growing child mind must not be abnormal or one-sided. He should see God as a loving Father as well as a righteous King. So she should tell the story of Jesus very early in the child's life, how God loved the world of His wandering creatures and gave His Son to die for their restoration, so that all who by trust accept Christ as their Saviour can be rescued from sin and brought into religious and moral living.

A mother was once telling her four-year-old boy the stories of Jesus' life. When she came to the picture of the cross and its tragic story, she passed it by, saying, "I'll tell you that sad story by and by, my son." But the little boy insisted, "O mother, tell it now; I want to hear it now." So at last she told him the story of Calvary, how Jesus was hated by Pharisees and scribes and chief priests, betrayed by Judas, and crucified by the Romans to please the wicked Jews; that Jesus could have saved His life if He had chosen to do so, but that he voluntarily gave Himself up to die for our sins. When she had finished he climbed up into his mother's lap, put his arms about her neck, and said, "Wasn't it a dear Jesus that died for me?" She told him "yes" and kissed his blushing little cheek. Two weeks afterward the little boy was suddenly taken sick and died. The mother's sweetest reminiscence in after years was of the scene that followed the telling of the story of the dying Jesus and the sweetest words of her

dead child were, "O mother, it was a dear Jesus that died for me." Who knows but that the four-year-old boy appropriated the saving power of God in Christ and was "born from above"?

The home is the most important field of evangelism. Young Timothy was easily won by Paul in Lystra as he preached Jesus the Messiah and Saviour, because to him had been taught the Scriptures and the hope of the coming Messiah by faithful grandmother Lois and a loving mother Eunice. It is easy for the pastor, or evangelist, to lead the children to personal trust in Christ and surrender to the Christian life, if the father and mother have laid the foundations of evangelism in the home.

#### SUNDAY SCHOOL TEACHERS AS EVANGELISTS

Next to the mother and father comes the Sunday school teacher as the most influential agent in leading the young to Christ. Catherine Hammond, one of the greatest Sunday School teachers in America, when the revival was on in her church, dismissed the regular lesson that morning and lovingly talked to the youngsters of sixteen about the worth of the soul and how Christ loved young men. At the close she pressed them to accept Christ that day. The five non-Christian boys of her class were the first to make the confession of Christ that day.

It is necessary to teach along evangelistic lines as well as historical and ethical. It is good to

teach the children the history of the Old and New Testament times, and it is useful to teach them the highest principles of moral living. But it is most essential that the Sunday School teacher should emphasize the reality and destructiveness of sin and the inability of their pupils to rescue themselves by education, or culture, or good works, but that God graciously saves all who accept Christ as Saviour.

We will not stop to discuss the function of the pastor as an evangelist teacher. This is implied in his position. He is *the* religious teacher of the people, and, of course, he must teach them about sin, the necessity of spiritual renewal, and the way to be saved in Christ Jesus.

#### THE EVANGELISTIC FUNCTION OF THE CHRISTIAN COLLEGE TEACHER

In Italy all roads lead to Rome. In the teaching of the Christian college teacher all knowledge should lead to Christ. He should not at all times burden his pupils with the sense of the serious religious side of life. Yet, he should live so much like Christ and be so clean and consistent in his conduct that his life becomes an evangel bidding his pupils to come to Christ and live the Christ life. Then in the college revival he can become, and often is, the mightiest personal worker. Many a skeptical young man has been brought to the life of trust in Christ by a faithful college teacher in the college revival season.



In the closing chapter we discuss the evangelistic function of Christian teachers in mission schools.

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## CHAPTER XIV

THE TRAINING OF CHURCH MEMBERS IN CHRISTIAN  
LIVING

ALTHOUGH the spirit of evangelism is growing in many lands, the number of evangelists is increasing and the interest of the church in evangelism is being intensified in these last two decades, yet in much of our modern evangelism there are incorrect views. Conspicuous among the incorrect views is the view that it is the function of Christianity to save men's souls at any cost, whatever becomes of their lives afterwards. There is not enough emphasis put on the salvation of the life. The concern for the salvation of souls is out of proportion with the interest in saving the lives of Christians. I mean by saving the lives of Christians the training of Christians in the beautiful art of living and practising the Christ life; developing our church members so as to live purer moral lives, render greater service in lifting the fallen classes of society, and alleviating the suffering of the unfortunate—the poor, the orphan, the widow, the sick, the man without a job, the blind, the deaf, the dumb.

See Chapter IV, where we showed that it is one of the chief functions of Christian teaching, according to Paul, to present every man perfect in

Christ; that is, to train each Christian in knowledge and service so as to perfect the noblest Christian graces (Col. 1: 28).

It is a fact in Greek etymology that the Greeks used the same word (*psuchee*) for soul and life. That is, the soul was regarded as the vital principle in the human being, the part on which depended the activities of the body. The life was the expression of that soul principle in the activities of men. The word life came to have two senses, the lower, sensual, selfish life, and the higher, spiritual, and altruistic life. Jesus was playing on these two senses of the word when He said, "For whosoever would save his life" (lower, sensual) "shall lose it" (the higher, spiritual); "and whosoever shall lose his life" (the lower, sensual) "for my sake and the gospel's, shall save it" (the higher, spiritual); "for what doth it profit a man to gain the whole world and forfeit his life?" (the higher, spiritual) "for what should a man give in exchange for his life?" (the higher, spiritual). Mark 8: 35-37. In this section Jesus is talking about His sacrificial death for men and is urging His disciples that they cannot "save their life" (the higher, spiritual, altruistic expression of the vital principle) unless they take up the cross and follow Him; that is, unless they give up the lower, selfish life and live the higher life of love and sacrifice for others.

This is undoubtedly the weak point in our ecclesiastical life today. The churches have not ade-

quately "served" men in their economic, social, mental, moral, and religious struggles. They have not built eleemosynary institutions, as they should, for the relief of extreme suffering. They have not sympathized with the poor and the laboring man, as they should, to make the poor feel that they "have the gospel preached unto them." Hence has arisen the Salvation Army, which has done (notwithstanding its many questionable methods of doing religious work) so much to ameliorate life in the slums and alleys. Hence have arisen Ethical Culture Societies, under Felix Adler, which are emphasizing the cultivation of ethics independently of religion.<sup>1</sup> Because of the churches' failure there have arisen many brotherhoods to do the charity work of our communities, cities and states—*e. g.*, the Masons, the Odd Fellows, Knights of Pythias, etc. It is true, the spirit of unselfish service and charity may have been inspired by the churches in the life of the community and thus arose the eleemosynary enterprises of modern brotherhoods. And perhaps it is not best that the churches should do all the charity work of the community. Be this as it may, we wish to enter here and now a plea for the training of our church members for a higher realization of the Christ life; for a better life expression of the fundamentals of our Christian religion.

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<sup>1</sup>See article on Ethical Culture Societies, *The New Schaff Herzog Encyclopædia of Religious Knowledge*, Vol. IV.

INDIVIDUAL LIBERTY AND ECCLESIASTICAL DEMOCRACY  
DEMAND A TRAINED CHURCH MEMBERSHIP

That each man possesses intellectual, moral, and religious liberty is taught throughout the New Testament. Jesus taught that a man was not bound by traditionalism, but was free to follow the convictions of his own conscience enlightened by the Divine Spirit. He himself was an example of personal liberty. The Divine Spirit illumined His mind and gave Him the highest moral and religious conceptions that have yet been enunciated to men. He felt free to follow the Divine Spirit and not bound either to Mosaism (in its narrow interpretation) or to Rabbinism.

Paul also taught the freedom and responsibility of the individual. "Each man shall bear his own burden" (Gal. 6: 5). "Each man has certain responsibilities imposed on him individually which he cannot throw off."<sup>2</sup>

In the light of this teaching of personal freedom and responsibility it is all the more essential that the individual in the church should be properly trained for bearing the responsibilities imposed upon him. Unless he is trained, the individual cannot appreciate his moral and spiritual possibilities. Unless taught what God does for him in salvation and what He expects from him in the new life, the individual can never be expected to "work out his own salvation with fear

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<sup>2</sup>Lightfoot, Commentary on Galatians, p. 298.

and trembling"; that is, he can never be relied upon properly to express in his life before his fellows and in his conscious efforts for their happiness and improvement, the yearnings of the spiritual life which God works within the individual Christian. How many noble-hearted Christian men and women there are in all our churches, who, if they were only trained to look beyond the horizon of their own little lives, would become Florence Nightingales or Clara Bartons to soothe the fevered brows of suffering men; or Fannie Hecks or Fannie Knights, either to lead the hosts of their ambitious sisters at home to higher lives of service and sacrifice, or to go out upon the distant line of battle to fight for the spiritual, moral, and social liberty of their sisters abroad; or Henry Martyns, Robert Morrisons, or Matthew Yateses, to tell of Christ and live his life among the benighted heathen of Africa and Asia! If God has left each man free to follow the light within his own conscience, how important that each mind and heart should be cultivated, so that each conscience should possess as much as possible of the Divine light, and that each will should be made strong with intellectual and spiritual training to follow as closely as possible the Divine light in the individual conscience!

That the New Testament teaches ecclesiastical democracy is admitted by nearly all modern New Testament scholars. The New Testament teaches that each church is a little republic within itself,

whose government is "of the people, by the people, and for the people." The members of the local church constitute the governing body of that church. The pastor is the president of this spiritual republic. The deacons compose his cabinet of counsellors. The teachings of Jesus and of the Apostles constitute the legislative and judicial powers for regulating their thinking and living. The members of the church *en masse*, with the pastor as chief executive, constitute the executive department of the church.

It is a historical fact that Thomas Jefferson took the simple government of a Baptist church in Virginia as the pattern for the democratic form of government in the Republic of the United States. It is also to be noted that the trend of modern political ideas is toward democracy, away from absolute monarchy. Recall the recent movements in Russia, Turkey, Persia, India, China, England, etc.

Now, if this democratic idea of church government be the true method of church government, as well as the ideal form of political government, it is of grave significance that the mass of church members should be cultivated, intellectually, morally, and spiritually. Thomas Jefferson, as is well known, said the only hope of the American Republic was the education of the people. If the people were to rule they must be trained to think and live and rule according to the laws of thought and morals. This is why he founded the univer-

sity of Virginia and advocated the founding of lower schools for the education of the masses.

So Jesus and the Apostles felt that, if the masses of members in the church republic should rule, they must "be taught." So in the Great Commission Jesus commands, "teaching them to observe all things whatsoever I have commanded you." And Paul spoke of pastors (bishops) as being "skillful to teach," and even spoke of a class of men in the early churches called "teachers." The whole New Testament system of church polity points to and demands the highest training of individual Christians. If the church were an absolute monarchy with the pope as monarch, then there would not be such a demand for the enlightenment of the masses of Christians. If the church were a limited monarchy, presided over by archbishops and other ecclesiastical dignitaries, there would not be so great demand for trained individual church members. But since, as the New Testament teaches, the church is a democracy, a spiritual republic, where the individual members are "kings and priests," how essential it becomes that all the members of a church should be thoroughly trained!

#### WHO ARE TO BE TRAINED?

We have already intimated that all church members should be trained, an obligation growing out of the democratic idea of church government in the New Testament. But to make it clear and



more cogent, we specify the various classes in the church that should be trained.

#### THE PASTOR

In general terms he is the spiritual leader of the church. But the fact that he is the spiritual and moral leader of the church, not the educational, economic, political leader, is no reason against the educational and cultural qualifications of the pastor. Moses and Paul became mighty leaders of moral and religious movements, but it must be noted that in each case God called an educated and trained man to lead. Has He ceased to do likewise after centuries of intellectual and social development of men?

The pastor must be educated and trained, in these times, because the people are becoming more and more enlightened, intellectually, politically, aesthetically, and socially. The unequipped preacher in the coming generations will not be able to lead the people into the highest thinking and living. The people will not follow one whom they do not trust as worthy to lead them. This is a psychological law which God made and which He will see is enforced. The people themselves, trained in general culture and trained in some specific culture, will not deem as worthy of leadership over them the preacher who does not possess a general culture superior to that of the majority of men and a specific culture in theology, ethics, sociology and ecclesiastical affairs.

For a fuller statement of the necessity of the pastor's training, see Chapter VI.

#### THE SUNDAY SCHOOL SUPERINTENDENT

He is, in the most significant sense, the pastor's assistant. We maintain that if the pastor should possess so complete equipment for his strategic position, and if the Sunday School superintendent is the aid to the pastor, the superintendent should be a man of superior character and equipment for the proper administration of the Sunday School. The pastor of the church is also pastor of the Sunday School, but the superintendent is the overseer of the Sunday School, who actually administers its affairs, from the adult class down to the kindergarten.

In a large church in the city, or town, or country, where may be found good men of education and culture, other things being equal, the Sunday School superintendent should be selected from this class of men. As culture advances in all our churches the demand becomes the more urgent that the Sunday School superintendent should be a man of general culture—not necessarily a college or university graduate, although in some centers of education this would be most desirable. Such a man would naturally command the respect and admiration of the cultured young people who ought to be in the Sunday School. Now, let it be understood that we are not laying down a hard and fast educational qualification for a Sunday

School superintendent. Some men of little general culture make most successful superintendents.

He should also have an extended course of Biblical culture. Next to the pastor, the Sunday School superintendent should be versed in Bible knowledge. If possible, he should know psychology and pedagogy.

#### SUNDAY SCHOOL TEACHERS

It is useless here to go into details as to the courses necessary for the Sunday School teachers. See Chapter VIII.

#### DEACON CULTURE

If the deacons constitute the cabinet of counsellors to the pastor in the local church republic, how necessary that these men should be competent and well equipped! We maintain, in this age of increasing culture and education, that the deacons should be more and more men of some general culture, with a broader outlook on life and progress. What good is it for the pastor to be a man of great plans for progress if most of his deacons are narrow in their visions of life and church growth? Many progressive, competent pastors are tied hand and foot because their deacons are non-progressive. We need trained deacons as well as trained preachers and teachers.

But deacons must above all be trained in spiritual culture and business affairs. These men should be "full of faith and of the Holy Spirit."

They will thus command the respect and confidence of their brothers and of thinking men outside the church. They must be men of a business turn of mind. The church of the future must be run on a financial, as well as a spiritual, basis. As our church life develops, it becomes more complex, and more and more it becomes necessary that money should play a significant part in the administration of its affairs.

#### TRAINING THE RANK AND FILE OF CHURCH MEMBERS

If at West Point and Annapolis our nation needs to train the rank and file of its army and navy, should not the church have training points for the cultivation of individual Christians? When we remember that the Christian army should be on duty all the time; that the war between good and evil never raises the flag of truce, how much more necessary is it that the rank and file of each church regiment should be trained for service and ready for action all the time! The motto of the progressive, loyal pastor should be, "Christ expects every man to do his duty and every man trained to do his best." Each pastor with his church is fighting a greater battle than Lord Nelson fought at Trafalgar, and if this battle is to achieve a glorious victory, each Christian soldier should be trained for some service. Cromwell trained his Ironsides, every man of them, and when his Ironsides met the enemy, there was fine

fighting done and victory usually came Cromwell's way. So it will be for a skillful pastor-general who has a trained church composed of spiritual Ironsides.

#### TRAINING THE NEW CONVERTS

The time to begin the training of church members is immediately after their conversion and baptism. A lad of thirteen was baptized and at once was informed that he was expected to give for pastor's salary fifty cents. In a year or two after his baptism he taught a class in a mission Sunday School, and the next year became its superintendent. Now there stands in the country place a strong church. A little later this youth was asked to lead and speak in religious meetings. At seventeen he was licensed to preach, and is now a successful minister of the Word.

If we would have trained church members the pastors must see to it that the new converts are put to learning and doing the Master's will. Give each one something to learn and something to do. Learning and doing go together. The world is not blessed if we learn and do not. If we do and learn not, the doing will likely be misdirected and partially unsuccessful.

#### WHO CAN AND MUST TRAIN CHURCH MEMBERS?

Christian Colleges and Seminaries should begin the work of training individual church members. The Christian college should give the preacher a

deep and broad literary education. At the same time it should be turning out well-rounded Christian laymen who can become aggressive, successful workers in the church. The Christian colleges should teach the knowledge of Christ and of the Bible, along with knowledge of the languages and sciences, literature and systems of philosophy. They should have Bible departments (as many have), and the laymen as well as ministerial students should take Bible courses while at college. This will furnish a nucleus of men and women of general and Biblical culture in most of our churches.

Then the seminary trains the preacher. The seminary of the future must prepare the pastor to be a teacher as well as a preacher. In the future the pastor's most telling work will be his teaching. We mean no disparagement to the pulpit proclamation of the gospel nor to pastoral visitation. These will always be important functions of the pastor, but the chief business of the future pastor will be the teaching of Christianity. The pastor is the chief teacher in the local church. Hence he should practice the training received at the seminary and in his local church teach and train the Sunday School teachers, charity and mission workers, etc.

The Sunday School teachers, when better trained themselves, will be an efficient force under the wise, progressive pastor for the Biblical and spiritual training of the remaining members of

the church. The Sunday School teachers, if they have regularly graded courses of Bible study, which we hope and trust they soon will have, can do much to impart Biblical knowledge which is basal in all Christian activities. They can help the pastor to train the new converts, and to give even older Christians advanced courses.

In some town and city churches, or in other educational centers, the young peoples' societies are fortunate in having college or university professors and teachers connected with them. These trained teachers, if loyal Christian men and women, should train themselves in the Bible and missions and use their teaching talents in training young men and young women.

#### HOW TO TRAIN CHURCH MEMBERS

This has been partially answered above. But to be specific, we must itemize some methods used by progressive pastors to much profit.

1. Each pastor, if at all possible, should have a teacher training class. Not all teachers will be present at all sessions of the class, but this teacher training is absolutely necessary.

2. In Bible Classes. Each pastor should arrange to teach one or more Bible classes, seeking in a certain period of time to cover the whole Bible and reach his whole church membership. We are glad that in many churches, in various denominations, in different states, wide-awake pastors are already organizing classes for Bible study—old

men's classes, old women's classes, young men's classes, and young women's classes (more often all are now taught in one great class). The pastor is thus organizing a little seminary in his church. The kingdom will never come as it should come until pastors establish these local theological seminaries (Bible classes) for a systematic and practical study of the Bible. When our people know God's will they will be better Christians, busier workers, and braver missionaries.

3. Mission Study Classes. A beginning has already been made in this far-reaching work. The Baptist Foreign Mission Board at Richmond, Va., has its educational secretary who is helping pastors to organize and teach mission study classes. Other denominations are taking up similar courses in missions in their local churches. In these mission courses in the church the pastor should stress the Biblical basis of missions, showing that the Bible is a missionary book, from Genesis to Revelation. It should be shown that the prophets, Amos and Hosea, Isaiah and Micah, Jeremiah and Ezekiel, etc., Jesus and the Apostles, especially Paul the Apostle to the Gentiles, were all missionary in spirit and more or less so in religious activities. There should also be courses on the great fields and their needs, China, Japan, India, Africa, Mexico, South America, etc. We are informed that many bright young men and women are deciding to be missionaries from impressions received in these mission study classes. Also



many rich men are impressed by the same means to give their thousands to missions. Especially should every church in a college, or university, town or city have as many as possible of these mission study classes, and enlist as many students as possible to take these courses.

4. *Study Classes in Sociology.* Sociology, the science of human society, the study of its structure, needs, problems, happiness, and development, is a new science, but must be reckoned with by every progressive pastor and by every town and city church that expects to fulfill its highest function in reaching and blessing men. We devote the next chapter to the church and sociological conditions, and so will not elaborate further in this chapter.

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## CHAPTER XV

## THE BETTERMENT OF SOCIAL CONDITIONS

SOCIAL problems are becoming *the problems* of modern thought. The social aspect of economic, political, intellectual, moral, and religious problems is now of absorbing interest to political economists, statesmen, philosophers, and natural scientists, as well as to moralists and Christians. Of course, to Christian teachers these social issues are now of vital concern. The problems of society must be studied and settled in the light of Christian teaching. The Christian teachings of the twentieth century must turn the searchlight of New Testament teachings upon modern social conditions. This is already being done. "The social awakening in the churches, as a matter of fact, has reached a point that few suspect. The degree of awakening cannot be measured by visible social activities, though these are multiplying with surprising rapidity. The more important fact is that the Christian consciousness, for the first time in its whole history, is realizing the profoundly radical nature of its cherished principle of fatherhood and brotherhood. Of the Protestant churches, at least, it can be said, with qualification, that we are going through a process of inner readjustment, the outcome of which will be an organized attack

upon social injustice, an organized effort to reconstruct our social machinery in the interest of human brotherhood.”<sup>1</sup>

Prof. Rauschenbusch, Rochester Theological Seminary, in a recent book,<sup>2</sup> sees a great social crisis impending in which Christianity has a responsibility and an opportunity. He says, “The church, too, feels the incipient paralysis that is creeping upon our Christian civilization through the unjust absorption of wealth on the one side and the poverty of the people on the other. It cannot thrive when society decays. Its wealth, its independence, its ministry, its social hold, its spiritual authority, are threatened in a hundred ways.” “The religion of Jesus has less to fear from sitting down to meat with publicans and sinners than from the immaculate isolation of the Pharisees. . . . If the church tries to confine itself to theology and the Bible, and refuses its larger mission to humanity, its theology will gradually become mythology and its Bible a closed book.” “If the church can rally such moral forces that injustice will be overcome and fresh red blood will course in a sounder social organism, it will itself rise to higher liberty and life.”

Let us remind the reader that we are not endorsing modern socialism. There are four common mistakes made by modern socialism :

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<sup>1</sup> Geo. A. Coe, Union Theological Seminary, in *Homiletic Review*, February, 1910.

<sup>2</sup> Christianity and the Social Crisis, especially Chapters V to VII.

1. It would abolish, or very seriously curtail, private ownership of property.

2. It would destroy all competition in the world of labor, commerce, etc.

3. It relies too much on legislation to make economic and social conditions what they ought to be.

4. It makes too much of external remedies, social clubs, cultural societies, etc., and not enough of the internal—that is, a change of character, life, conduct, from the religious and spiritual point of view. These are undoubtedly basal errors in the systems of socialism now occupying the field in Germany, England, France, the United States, and in other countries. Yet, there is much justice in the demands of modern socialists. Many of their ends should be secured because right.

What are modern Christian teachers to do in the face of such social problems and of such solutions as are offered by radical socialists?

I. We must recognize and teach others to recognize that Christianity is essentially a social religion. The heart of Christianity is love, and love expresses itself in the social relations of men.

1. Though men are saved as individuals, yet their complete salvation—that is, their symmetrical, perfected altruistic character as viewed by Jesus and Paul, is a product of the process of socialization. That is, the individual must bear his own "burden," the responsibility to God with respect to his personal relation to God and spirit

ual destiny, but each saved individual can realize the personal relationship with God and the spiritual destiny designed by God only as he expresses himself in social terms. In other words, the individual realizes himself to the utmost of his ability only as he expresses himself in love, service, and sacrifice for others. Man is a social animal. The Christian man is the social man par excellence. Christianity, on coming into the heart of the individual, widens his horizon, makes him see that he is one in a society of fellow beings of similar needs, sins, desires, ambitions, and possible destiny. This socializing function of Christianity is a fact of universal Christian experience. Every Christian remembers how, when he accepted Jesus as Savior and Lord, he "loved everybody"; he felt that everybody was his brother and that he wanted to help and bless everybody. Alas! so often the socializing impulse planted in the heart at conversion is not cultivated and the aging Christian becomes more selfish instead of more altruistic. Instead of socializing our individual impulses we individualize our social desires. But this is not the fault of Christianity. It is fundamentally social in nature. It started in love, a social function. God loved others and gave His Son for others. God is a social God. He is not self-centered and satisfied with loving Himself. He must have others to love and help, and share His joys and glories.

2. New Testament Evangelism is socialistic as

well as individualistic. God saves one man that He may help to save another. John the Baptist was evangelistic but socialistic in the highest sense, when he said to the two disciples standing with him one day, "Behold, the Lamb of God which taketh away the sin of the world." He wanted these two men to have the best, and knew that only Jesus could give it to them, so he gives them up as his disciples so that they may become the disciples of Christ. This is evangelism, but evangelism that is social. Andrew, one of those led to the Messiah by the Baptist, received at once a new socializing impulse. He could not know and love the Messiah alone. His brother, too, must know and love him. So away he runs and cries to Simon, his brother, "We have found him, . . . and he brought him unto Jesus." The same socializing influence of Christianity is seen in Philip, who won the prejudiced Nathanael to the Nazarene. Evangelism is social, seeking to bless and save another.

So the Acts account (16: 31) represents Paul as saying to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." It was not intended that the faith of the father and husband should save the rest of the house, but faith itself is a socializing force. The head of the household believed and longed to see his loved ones rejoice in the same faith.

3. Jesus Himself was a teacher of sociology. He was not a social teacher of the type of Confu-

cius, who taught expressly the duties of the five social relations. He was not a social teacher like Lasalle of Germany, who advocated, little less than half a century ago, a social democracy, according to which present forms of government shall be superseded by the socialistic government in which labor interests are to be supreme, land and capital to belong to the people, and private competition to cease. Nor was Jesus a social teacher of the type of Carl Marx, who regarded the state as a "superfluous" institution because it was considered an "exploiting institution of the rulers" for grinding the working man. Jesus taught that we should "render to Cæsar the things that are Cæsar's."

Nor was Jesus the teacher of exactly that type of socialism which arose in England about 1850, championed by Charles Kingsley, Frederick Maurice, and Thomas Hughes, in which the present system of competition should give place to coöperative associations both productive and distributive; in which there must be, not only external changes, but an internal change by the educational processes of Christian teaching; and in which the state was to be appealed to only for removing all conditions hostile to the realization of these social ideals.

But Jesus did teach the fatherhood of God and the brotherhood of man. He taught that the heavenly Father had a kingdom on earth, a spiritual society in which men should love God supremely and their fellow men as themselves. This

kingdom is for all men, Jews and Gentiles, rich and poor, learned and illiterate, because the Father loves all men and wants all men to be His sons and brothers to one another. In this sense the Divine fatherhood and human brotherhood are universal. God would love all into His kingdom of love and righteousness and would see all men love as brothers. The members of this society of Jesus must "hate their own lives" (only relatively by way of comparison) in order to love and bless others. So taught Jesus.

The members of this society must forego their own rights out of love to others, and so must forgive their enemies. Love, not might, is right. He who loves the other man will do him justice. He who loves another class of men (enemies, poor, working men, *et al.*) as he ought to love them—namely, as his brothers—will respect their rights and seek to love them into the recognition of his rights. In other words, love is the basis of all true social living. Men can never respect the rights of others until they socialize self, love others and themselves as members of one common society.

This doctrine of social democracy Jesus practiced. Any man, of whatever class, was loved as His brother. "He went about doing good," allowing His own interests to be absorbed in the social good. He was not only the Founder of this social order of love, but the Exemplar of its principles of love, service, and sacrifice.



II. Christianity exerted great social influence in the first, second, and third centuries of its history. In Acts 2 to 5 we read of the disciples' selling their goods and possessions and laying the money at the apostles' feet for distribution "as any one had need." "They had all things common." Even Barnabas sold his farm on the island of Cyprus and laid the money at the apostles' feet for the common use in Jerusalem. Most commentators on Acts agree that this mode of living among the primitive Christians was not communism. So says Peabody.<sup>3</sup> The rights of private property seem not to have been relinquished. It was their recognition of human brotherhood and their way of expressing love for one another. The rich did not consider their property as their own, but as subject to the common needs of the religious community.

This mode of living with "all things common" was not perpetuated in any definite social form. So claims J. H. Moulton.<sup>4</sup>

The work of Paul and Barnabas was still more socialistic. Jews and Gentiles would not have social dealings with each other. The Jews regarded themselves superior to the Gentiles, and would not eat or associate with them. Though God taught Peter by a vision that he ought to eat and associate with and preach to a Roman soldier, Cornelius, and his Gentile household, yet it was

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<sup>3</sup> Jesus and the Social Question, page 22.

<sup>4</sup> The Social Teaching of the Bible, pp. 214-216.

left to Paul and Barnabas to demonstrate on a large scale the brotherhood of Jews and Gentiles; to show how, in the Gospel of Christ, "the middle wall of partition" was broken down between Jews and Gentiles and all men as brothers in Christ could become "fellow citizens with the saints and of the household of God."

The conference at Jerusalem (Acts 15 and Gal. 2) shows still further the socializing influence of early Christianity. Paul and Barnabas had proclaimed to the Gentiles salvation by grace without the deeds of the law. The Judaizers had told the Galatian Christians that this was not the true Gospel, that men could not be good Christians without being circumcised and keeping the law of Moses. Hence, the conference was called in Jerusalem to settle the conditions on which Gentiles should be received into the kingdom. It was decided not to put a "yoke" on the Gentiles which the Jews themselves could not bear; the Gentiles could enter the kingdom and be good Christians on the same condition as Jews, namely: by faith in Christ without circumcision. The presence in Jerusalem of Titus, a Greek uncircumcised, emphasized the social as well as religious equality of Jews and Gentiles. Though a few extreme Judaistic Christians clamored for Titus' circumcision, the majority went with Paul and Barnabas for the larger socializing view of Christianity, the view which recognized Jews and Gentiles as brothers in Christ on the same footing before God and

enjoying the same rights and privileges in the gospel.

Another point emphasized in the Jerusalem conference was the proper treatment of the "poor" (Gal. 2: 10). The apostles requested that Paul "should remember the poor," which very thing he was also zealous to do. Some half dozen years later Paul began that splendid collection among the Gentile churches (in Macedonia, Corinth, Galatia, etc.) to relieve the sufferings of the poor saints in Judea. This collection shows the socializing influence of early Christianity in two directions: the cementing of the ties of brotherhood between Jews and Gentiles, and the recognition of brotherly relations between the rich and poor.

Again, in that splendid letter to Philemon, Paul taught that Philemon, the master, was to regard Onesimus, the returned slave, "no longer as a bondservant, but more than a bondservant, a beloved brother." Though Paul did not attack the institution of slavery as existing in the Roman Empire, he did teach the brotherhood of even masters and slaves, and enjoined a conduct between them based on the principles of brotherhood and love.

Even in the sub- and post-apostolic ages the spirit of fraternity and equality taught by Christian teachers after the example of Jesus and the apostles, permeated the institutions and society of the Roman Empire, and although not strong enough to withstand the tides of inner corruption

and the attacks of external foes, yet deferred the fall of the Roman Empire and kept alive for future centuries a nucleus of Christian faith, love, and brotherhood, to quicken the forces of the Renaissance and the Reformation. In the writings of the Apostolic Fathers, Clement of Rome, Barnabas, Ignatius, Polycarp, Hermas, *et al.*, of the later Greek and Latin fathers, Justin, Tatian, Irenæus, Tertullian, Clement of Alexandria, Origen, Cyprian, *et al.*, we see expressed the socializing power of Christianity in the early centuries; the power of Christian love to harmonize the various races in the bonds of Christian brotherhood; the power of the gospel to bring together in fraternity and equality, the rich and poor, rulers and subjects, learned and unlearned.

Shortly after the closing of the Apostolic Age we find the amelioration of the conditions of Roman slavery beginning, according to Gibbon and Mommsen. The former especially concedes that the teachings of Christianity brought about a mitigation of the rigors of Roman slavery. "The Rise of Christianity in the Roman Empire still further improved the condition of the slave. The sentiments it created were not only favorable to the humane treatment of the class in the present, but were the germs out of which its entire liberation was destined at a later period, in part, to arise. They (the church fathers) protested against the multiplication of slaves for motives of vanity in the houses of the great, against the gladiatorial

combats (ultimately abolished by the noble self-devotion of a monk), and against the consignment of slaves to the theatrical profession which was often a school of corruption. The church also encouraged the emancipation of individual slaves and the redemption of captives; and its influence is to be seen in the legislation of the Christian emperors, which softens some of the hardest features that still marked the institution.”<sup>5</sup>

Gibbon also admits for the early years of Christianity, “The general uses to which their liberality was applied reflected honor on the religious society. A decent portion was reserved for the maintenance of the bishop and his clergy. A sufficient sum was allotted for the expenses of the public worship. . . . The whole remainder was the sacred patrimony of the poor. According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, sick, and the aged, of the community; to comfort strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the cause of religion. A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the arms of their more opulent brethren.”<sup>6</sup>

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<sup>5</sup> J. K. Ingram, *Ency. Brit.*, ed. IX, Article, Slavery.

<sup>6</sup> Gibbon, *Decline and Fall of the Roman Empire*, Vol. I.

This reads like an excerpt from a modern journal of missions or sociology. It is to be noted that these concessions come from a scientific historian who is hostile to Christianity. He further admits that Christians "rescued from death and educated" infants exposed by their parents according to the inhuman practices of the time. Other social benefits, such as the betterment of the conditions of women, prisoners, etc., were evidently the natural results of early Christian teachings on love and human brotherhood. As claimed by the enemies of early Christianity and not denied by the early apologists, it may justly be asserted that the churches in the early centuries, though numbering a few philosophers like Justin and Aristides, a few learned men like Clement of Alexandria and Origen, and some rich men and a few men of political power like Constantine and other emperors, yet in the main, were composed "of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves."<sup>7</sup>

III. What should be the relation of Christian teachers to modern social conditions?

1. They must not forget that their primary business is to teach men religion. They must teach an ethic that is based on religion. Jesus taught first the fatherhood of God, and on it based the brotherhood of man. Modern Christian teachers must do likewise. Paul also based his ethical teachings on the teachings concerning the right-

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<sup>7</sup> Gibbon, as above.

eousness, grace, and love of God. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your rational service." He likewise builds his moral teachings in the letters to the Corinthians, Ephesians, Philippians and Colossians on theological truths and religious experiences.

Modern Christian teachers must teach that the social, intellectual, economic, and religious salvation of society depends on the spiritual and moral salvation of the individual. "Christianity has an ancient doctrine of regeneration. It teaches that we can enter into life only when the Spirit of God works upon our natural impulses so as to transform the springs of desire and conduct and make them Christly. This doctrine, too, is securing new meaning, but not becoming abandoned. Is the new heart necessary to social regeneration? Ask the social psychologist; he will tell you of an inner conflict and of a reorganization of self as a social self. Ask the experienced social worker. . . . He will tell you that the renewal of the heart is essential to social regeneration. Educators know it, and the more thoughtful of them are asking themselves how the schools can more effectively promote the necessary reorganization of the self of the pupil." <sup>8</sup> Dean Shailer Mathews

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<sup>8</sup> Geo. A. Coe, *Christianity and Social Ideals*, *Homiletic Review*, February, 1910,

truly says, "It is the evangelization of the spiritual life which lies below all social uplift."<sup>9</sup>

2. All economic, social, and cultural improvements in the community, state, and nation, should be encouraged by all preachers of the gospel, evangelists, professors in colleges, universities, and seminaries, pastors or ministerial leaders in any position, Sunday School teachers, and all Christian teachers in all kinds of schools. All these teachers should teach that Christianity is a social religion, and that it stands for the betterment of men's economic, social, moral, and cultural conditions. This will give Christianity its rightful place in the estimate of working men, as well as of all thinking men. Yet, no Christian can afford to stand for a social salvation that does not root itself in the spiritual and moral salvation of the individual. The church is not a social or cultural club. It must not be made so. Yet it must show the world that its principles of love and service help all men to be better, act better, and live better in every desirable sphere of human life and society.

3. The Preacher's Place in the Realization of Better Social Conditions:

(a) He must preach, first, individual salvation in Christ as the only solid hope of any social salvation.

(b) He should preach those simple, yet sublime,

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<sup>9</sup> *The Christian Minister and the Social Order*, Yale Lectures on Pastoral Functions, 1908-9.



principles of Jesus and Paul, John and James—love and brotherhood, service and sacrifice.

(c) He should strive to enlist his rich members in social activity, building and supporting public parks, children's playgrounds, homes for the defective (deaf, dumb, and blind), for the aged and incurable, orphans and widows, sanitariums, etc.

(d) He should seek to make sentiment among the people to secure legislation against monopolies and trusts that favor the rich and crush the poor; against child labor and woman labor in factories; against saloons and the liquor business; against brothels and gambling; against discrimination against women in the economic world, etc., etc.

#### 4. The Place of Sunday School Teachers in the Sociological Movements of Today.

They should teach in their private classes the same great principle the pastor preaches in the pulpit—namely, individual salvation in Christ, love and brotherhood, service and sacrifice in the promotion of the Christian life and the regeneration of society.

It is only by thus teaching by all Christian teachers, from those in seminaries, colleges and universities to those in the pulpit, Sunday School and the home, that we can hope to give the world the true social principles according to which the problems of modern society can and must be solved.

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## CHAPTER XVI

THE CHRISTIAN TEACHER'S CONTRIBUTION TO THE  
EVANGELIZATION OF THE WORLD

RECENTLY Bishop Taylor Smith, chaplain of the British Army, said that the church's chief needs of today are, "to know, to grow, to glow, to go." The last word, "go," expresses the ultimate end for which Christianity was founded and for which each Christian is saved. But the going depends on knowing, growing, and glowing. Still further it should be said growing and glowing depend on knowing. So we can trace back to the teacher's function all the processes of Christian culture and Christian activity.

According to the teachings of Paul we have a division of labor in the religious operations of the churches. He speaks in Romans 12 and Ephesians 4 of the various functions in the "one body," and among them is "teaching." Here we wish to remind every Christian teacher that he is an organic part of the great world forces of Christianity; that he is the basal functionary in the long line of forces and processes of world evangelization. The Christian teacher is one of the engines, a head and heart engine, creating, under God, spiritual and moral energy to be expended in missionaries at the front on the "far-flung battle

line." The Christian teacher who teaches mathematics is not a real Christian teacher unless he contributes some moral and spiritual energy to lift the world to Christ and God. He who teaches the laws and forces of nature is not a genuine Christian teacher unless he is producing character forces that make for spiritual living, whose aim and result are the wheeling of the world into the orbit of Divine purposes of redemption in Christ and the drawing of the world under the gravitation of Divine grace and love.

I. SOME PRESUPPOSITIONS TO BE TAKEN FOR GRANTED  
BY ALL CHRISTIAN TEACHERS

1. THE SUPREMACY OF CHRISTIANITY OVER ALL  
ETHNIC RELIGIONS

The study of Comparative Religion is a relatively recent science, but is commanding a large attention in modern universities and seminaries. Men are studying the origin, development, nature, successes, and failures of the various religions, from the lowest animistic religion to the purest monotheism of Judaism and Christianity. Some conservative Christians are reluctant to make the comparison. But we have nothing to lose by a comparative study of the religions of the world. The sun, the center of the solar system, loses nothing from a careful comparison with the moon, Venus, and Mars, which shine with borrowed light from the sun. So with a thorough comparison of

Christianity with the ethnic religions, Christianity does not lose any of its lustre or glory.

a. In the person of its Founder, Christianity excels the world religions. Jesus shines forth with a surpassing heavenly glory when you place beside Him Confucius, Gautama, or Mahomet. "If the life and death of Socrates were the life and death of a sage, the life and death of Jesus were those of a God." So wrote Rousseau, the French skeptic. "Christ was the temple of God, because in Him God most fully revealed Himself." So wrote Spinoza, the philosopher. "In the gospels there is the effectual reflection of a sublimity which emanated from the person of Christ; and this is as divine as ever the divine has appeared on earth." So felt Gœthe, the German skeptical author. "Higher has the human thought not yet reached," wrote Carlyle of Jesus. "There is God within the heart of this youth" (Jesus), is the concession of Theodore Parker, the New England theologian. And the fanciful, critical Renan of France wrote: "Whatever may be the surprises of future years, Jesus will never be surpassed."

Such a character, as universally conceded, is the Jesus who founded Christianity.

b. In its Sacred Literature Christianity is the superior religion.

The Vedas, the sacred literature of the Hindus, are composed (1) of Sanhitas, collections of hymns, which are sometimes historical, but usually religious verses of glorification to various divin-

ities, though sometimes mere sacrificial formulas or liturgical chants. (2) The Brahmanas, teachings of the priests added to the original "mantras," or hymns, of the Sanhita collection and considered as of equal weight with the original hymns of the Vedas. (3) The Aranyakas and Upanishads, further developments of the religious teachers, corresponding to the Scribal hedge about the Old Testament, the traditions of the elders. (4) The "Sutras," or rulers, mere catch phrases adopted by the religious teachers to aid in handing down the sacred teachings to their pupils. Thus we find the Vedas, produced between 2,000 and 1,500 B.C., the age of Abraham to Moses, to be a disjointed compilation of religious hymns, priestly expositions, sacrificial formulas and liturgical chants.

Confucianism has its sacred literature in the writings, or compilations, of Confucius. But what are these productions? Merely a compilation of maxims from the Chinese sages and princes of past centuries, which give us some specific rules about domestic, social, and moral living. "Reciprocity" is the keyword of the sacred writings of Confucius. It means, "Refrain from doing to others the evil you would not have them do to you." This is only a negative golden rule for moral living. It is the highest thought expressed in all the writings of Confucius.

The Zend-Avestà, constituting the sacred books of Zoroastrianism, is a disjointed compilation (1)

of the Yasna, a collection of liturgical fragments and hymns, which are simply select verses from the sermons of Zoroaster. (2) The Vispered, another liturgical fragment. (3) The Vendidad, a collection of religious laws, similar to but much inferior to our Pentateuch. (4) The Yashts, a collection of fragmentary myths devoted to various divinities. (5) A collection of various kinds of prayers and six other heterogeneous fragments. The prayers do not breathe a devotion and aspiration spiritual and sublime like the prayers of our sacred Psalter. So we see the whole Bible of Parseeism is a compilation of heterogeneous fragments, myths, liturgies, hymns, laws, and prayers, supposed to have been collected in their final form in the fourth century A.D.

The Koran, the Bible of Islam, a book of 114 suras, or divisions, some short, some long, the former usually theological in nature and purporting to have been originally delivered by Mahomet (at Mecca in the early period, as most scholars think), the latter dealing with social relations and duties, and thought to have been delivered by Mahomet in the later period at Medina. All these addresses are regarded by Mahometans as revelations of the one God to Mahomet His prophet. The Koran was at first handed down by oral tradition, but about a generation after the death of Mahomet it was committed to writing by Zeid, an amanuensis of Mahomet, under the command of Abu Bekr, the successor of the prophet. "The

Koran is largely drawn from Jewish and Christian sources." This is the verdict of the best scholars. Its doctrine of One Sovereign God to whom man owes absolute subjection (Islam) is borrowed from the Jewish and Christian Scriptures. It regards Moses and Jesus as prophets of the One God. It weaves into its narratives many rabbinical legends without discrimination. It was written and published about 670-675 A.D.

Now compare with these four Bibles of the ethnic religions our Christian Bible. It has one theme, the coming of the Divine into human character, conduct, and life through redeeming love and saving grace. It is a unit, not a compilation of fragments, though composed by about forty different authors of various stations in life, from kings to peasants and fishermen, during a period of several centuries. Its style is easy, simple and sublime. Carlyle said that the book of Job is the most splendid piece of literature ever produced. Ruskin often said that his memorizing of whole chapters in the Bible when a boy did more to make his English style than all other forces combined. Dr. C. C. Alfonso Smith, University of North Carolina, says: "The Bible is a part of world-literature. The Koran is literature, but the Bible is *a* literature. With the exception of the novel and the editorial, both of which arose in the eighteenth century, there is hardly a type of modern literature or form of modern discourse that may not be found in the Bible. Throughout



your college course you will come in contact with no book whose purely literary claims equal those of the Bible. I yield to no one in my admiration of the classical literatures, of the modern literatures, and of the more technical literature of scientific achievement. But in vividness and intensity, in elevation of appeal, in the extent of her literary empire, and in the duration of her sovereignty, the Bible takes easy and secure precedence."

Jülicher says: "This portion of universal literature is the most influential book that ever existed." Harnack also says, respecting the Bible: "It is enough to reflect upon the Bible as the book of the ancient world, the book of the Middle Ages, and—though not perhaps in the market place—the book of modern times. Where does Homer stand compared with the Bible? Where the Vedas or the Koran? The Bible is inexhaustible. Each succeeding period has revealed some new aspect of it."

Its Old Testament paves the way for the New Testament. In the Old we have simpler social, moral, and religious teachings for simpler and ruder forms of society. Its prophecies teach right living, living in accord with the will of God and for the promotion of social welfare. Both individualism and altruism find expression in the prophets and psalmists. In Jesus and Paul and John the social note is clear, though the worth of the individual receives its finest expression in the teaching of Jesus: "What doth it profit a man, to gain the whole world and forfeit his life?" (Mark 8: 36).

Love, as the highest principle for the regulation of society, and a splendid optimism for the future in this age and even that to come, shine like the polar star in the teachings of Jesus and the writings of Paul and John. The four great Bibles of the East in all these respects fall far below the Christian Bible.

c. In its system of religious and ethical teachings Christianity far surpasses the ethnic religions.

Only one teaches a pure monotheism, namely, Mahometanism. In the other religions only atheism, or polytheism, or pantheism, can be seen.

Nor is there so complete a teaching on man and his real moral state and spiritual worth. Lao-tse was morbid in his declaration that man was irremediably bad in nature and life, while Confucius was deluded into hoping that man by mere ethical teaching, without religious teaching and worship, could rise to the highest culture and moral achievement. In the Persian, Hindu, and Arabian religions we find, especially in the first two, some sense of human sinfulness and the necessity of sacrifices to atone for sin and propitiate the gods. But only in Christianity is there a sublime doctrine of Divine love, stooping to save man from sin and its consequences through the death and resurrection of Jesus Christ, the Son of God. In the Hindu religion occurs the idea of incarnation, though rude and multifarious, but only in Christianity is there an elevated single incarnation, in which the Divine becomes a man,

to lift the human into the realization of the Divine, in character, life, and conduct.

As to the future, Confucius was silent, Zoroaster was hazy, and Gautama taught that Nirvana (either entire extinction of being, or continued existence in a shadowy semi-consciousness) was the desired goal of human hope. But Jesus and Paul and John looked beyond and through the veil that hangs over the present and saw a consummated kingdom of love and glory in which the loving and serving shall "shine forth as the sun," "shall know as also they are known," and "shall be like Him, because they shall see Him as He is."

*d.* Christianity alone offers a real Saviour from sin and suffering.

Neither Zoroaster, Confucius, Guatama, nor Mahomet claimed to save men from evil. Only Jesus claimed to save and only Jesus saves, according to the experience of millions who have trusted their souls and lives to Him. A young Brahman of culture, converted to Christianity, was asked by the missionary to read the New Testament carefully and then tell him the chief difference between Brahmanism and Christianity. Having finished the New Testament, the educated Brahman convert, glowing with the love and hope of a new life, replied: "Christianity has a Saviour, Brahmanism has none." No Christian teacher should ever lose sight of this fact. Our religion offers the only hope of a real Saviour from sin.

*e.* Christianity has the highest code of ethics and produces the purest moral living.

Confucius taught the negative golden rule, but Jesus, the positive golden rule. Gautama taught self-renunciation, but not to gain a higher self in service and sacrifice, as Jesus taught. Confucius, Lao-tse, Gautama, Mahomet, and many of their followers, have lived exalted lives, but none of them can compare with Jesus and Paul and John, with Polycarp and Ignatius and Justin, with Huss and Payton and Yates, who crucified self to serve others, who buried themselves beneath a world of *debris*, in order to lift their suffering lost fellows from the muck of sinful hate and gloom into the life and sunshine of love and brotherhood.

f. Christianity has produced the only progressive cosmopolitan civilization.

No other religion in the world has adapted itself to the note of scientific progress. Confucianism was built on the pillars of the past and refused to look to the greater lights of the future. So did the Hindu, the Persian, and Arabian religions.

## 2. WORLD-WIDE EVANGELIZATION THE CHIEF BUSINESS OF ALL CHRISTIANS

John R. Mott says: "The primary work of the church is to make Jesus Christ known and obeyed and loved throughout the world."

a. This logically follows from the preceding pre-supposition. If Christianity is the supreme religion, if it offers the only Saviour and the highest ethics, if it produces the noblest moral living and the best and most progressive civilization, it

logically follows that Christians are bound by moral ties, to say nothing of the higher religious ties and the special command of Jesus, to give this priceless treasure of the kingdom to those who have it not but need it above all things else. We should be more faithful than Mahometans to carry out the spirit of the words of Caliph Abu Bekr: "Leave not off to fight in the ways of the Lord; whosoever leaveth off, him verily shall the Lord abase." This is interpreted by every follower of Islam to mean that every Mahometan, whether merchant, or traveler, or whatever business he pursues, is bound to represent the prophet to the ends of the earth. If Christianity is superior to all other religions, does it not logically follow that every Christian, whether preacher, teacher, or layman, is under obligation to carry the truth of Christianity to all the nations? In many medical colleges this solemn charge is delivered to the young graduates: "If you discover any medical principle or any remedy for human disease hitherto unknown, make it known at once, in order to advance the science of medicine and relieve the pain of human kind." So every Christian teacher, who knows the highest religious and ethical teachings, is under moral obligations to make them known to the ends of the earth.

*b.* Jesus taught a world-wide missionary campaign.

"Go . . . make disciples of all nations, etc." (Matt. 28: 18-20). Even if we should have to

reject this passage from the number of the actual sayings of Jesus (against which I think the evidence stands), as some New Testament scholars would demand, we must admit that the disciple who is claimed to have written these matchless words later, must have caught the idea and spirit of such a cosmopolitan campaign from Jesus Himself.

c. Paul taught the same cosmopolitan plan of missions.

He felt that if all men, gentiles as well as Jews, can be saved by grace through faith in Jesus Christ without the deeds of the law, this message ought to be proclaimed to all men, for it is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek" (Rom. 1: 16). Notice in the Greek Testament that the sentence, "I am debtor," is a conclusion from 1: 16, the latter being connected to the former with the particle "for" which expresses the ground of the preceding proposition. (So Winer, Buttman, Blass, and other standard grammarians of the Greek New Testament.)

## II. CHRISTIAN TEACHING IN CHRISTIAN LANDS SHOULD RESULT IN RECRUITS TO THE COS- MOPOLITAN MISSIONARY CAMPAIGN

The ancient Spartan mothers taught their sons to love their country, and when they came home from battle to come as victors or corpses. As a result Leonidas stood at Thermopylæ and fought,

with three hundred Spartans, the millions of Xerxes' soldiers. If fathers and mothers and Sunday School teachers will teach their children and pupils that Christianity is a world religion, that the world needs it and must have it to save it, spiritually, morally, socially, and intellectually, and that our Christian boys and girls ought to be volunteers for service in the King's campaign for world-wide conquest, thousands of them would respond, "Here am I, send me, send me." Alexander Duff led the convention of a Mission Board to adopt the following resolution: "This convention cherishes a deep conviction, that in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive . . . to stamp vivid impressions on the minds of church members, and especially Christian parents, Sabbath School and other Christian teachers . . . to realize the magnitude and glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties and noblest of privileges."<sup>1</sup>

Yea, our Christian teachers in colleges and universities can and should impress their Christian students with the necessity, dignity, and duty of evangelizing the world. It is a fact that nearly all our missionaries now on the foreign field were trained in some Christian college or university and there received, if not their first impressions

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<sup>1</sup>John R. Mott, *The Pastor and Modern Missions*, p. 149.

to be missionaries, an impetus to altruistic service and world conquest and equipment for that service.

The Students' Volunteer Movement, originated and led by John R. Mott, by its campaigns and conventions for evangelistic education, has been the human agent in inducing 4,346 trained and competent men and women to offer themselves, since 1886, as foreign missionaries.<sup>2</sup> This movement is one of the most far-reaching educational missionary movements of modern times.

Our seminaries of all denominations are now putting special emphasis upon cosmopolitan missions. Some seminaries have missionary training schools for the training of young women who feel called to devote themselves to missionary work.

The whole teaching force of Christianity, from the teacher in the seminary, college, and university to the pastor, Sunday School teacher, and Christian parents in the home, should combine to teach the necessity, dignity, and duty of world-wide evangelization, till the missionary spirit shall dominate all thinking, planning, and living, among all Christian sects, as it once did among the Moravians. It is said that Count Zinzendorf asked one of his brethren one day if he could be ready to start the next day for Greenland. The man replied, "If the shoemaker can furnish the boots that I have ordered by tomorrow, I will go." That is the missionary spirit and readiness for

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<sup>2</sup>See *Missionary Review of the World*, April, 1910, for the distribution of these missionaries.



world evangeliation. It was the result of missionary education by Zinzendorf and his corps of teachers.

### III. THE CHRISTIAN SCHOOL IN HEATHEN LANDS AS A METHOD OF EVANGELIZATION

We would not derogate from the glory of the preached word. The pulpit will ever be a mighty means of evangelization, not only at home, but in heathen lands. But it brings, as I have been informed by returned missionaries, the least actual results of all the methods now in use in the various mission stations. The preacher draws the crowd and gets the first attention of many heathen passers-by. But the teacher must teach the awakened heathen for weeks, and even months and years sometimes, before they are ready to relinquish their old religion and accept Jesus Christ as the world's teacher, their Saviour and Lord.

Medical Missions, established about a generation ago, but not much emphasized till the close of the nineteenth and the opening of the twentieth centuries, are working wonders among all denominations that have sent out medical missionaries. Our Christian sanitariums in heathen lands heal the body and mind of thousands, and while they are in the sanitarium the Christian teacher tells them of Jesus' love and power to heal the soul.

Likewise, our publication societies in heathen lands are scattering Christian literature whose pages become leaves for the healing of thousands.

But to my mind the mightiest engine for lifting the world to Christ and the Christian religion is the Christian schools in heathen lands. The teacher in one of these schools, if he feels the magnitude of his obligation and opportunity, seeks to impart Christian ideas and ideals to the young, and though their inheritance has been non-Christian, a Christian environment and Christian culture can overcome the non-Christian hereditary proclivities. This is the glory of the Christian school. It employs two of the mightiest forces in God's world, good environment and true culture, to undo, under God, the evil contracted by heredity and practice, and to mould a new character, life, and career in each boy and girl so educated and trained. Of course, this work of Christian education and culture must presuppose spiritual transformations wrought by God. But God works through the instrumentality of Christian ideas and ideals which are formed by a knowledge of His truth.

Christian missionaries have achieved a phenomenal success considering the conditions of the heathen nations. But our missionaries abroad and church leaders at home are being convinced that we cannot effectively Christianize the heathen nations except through the Christian schools. The patient teaching of the Christian teacher, five days in the week, both by precept and example, is the mightiest engine of power to turn the world to Christ and the Christ life. The aged heathen

love their native religion. Only a few of them are feeling for the higher life, something better than they have, and are ready to receive the Christian message of love and life.

All denominations (the Roman Catholics learned it long ago) are now building Christian schools in all their central stations. In these, Christian teachers, foreigners and natives, are teaching from the Christian point of view. They are teaching language and literature, the sciences and the arts, but along with these are instilling into the minds of growing heathen youth the teachings of Jesus.

Professor Burton, University of Chicago, who has recently made a tour of the Orient to study educational conditions, says concerning India: "Despite these handicaps, missionary schools have increased in number and efficiency. There are today forty-six colleges conducted by foreign missionary societies, some two hundred and sixty secondary schools, besides large numbers of elementary schools. . . . One hundred and sixty-nine thousand young people from the Indian Christian community are in the schools. Relatively . . . over four times as many Christians are in school as Hindus. Of the wisdom of the educational policy there is no longer any doubt on the part of the missionaries. Experience has abundantly proved that those bodies which have given large attention to education have achieved the largest results, while every board which has

yielded to anti-educational sentiment has had reason most seriously to regret it.<sup>3</sup>

#### SOME CHRISTIAN SCHOOLS ABROAD

The Congregationalists have seventeen full colleges in their various fields, the greatest of which are The Doshisha, Japan; The North China College, Tung-Chow; one in Peking; in Turkey, Robert College, and five others, at Tarus, Ain Tob, Marsovan, Harpoot, and Miss Patrick's large Girls' College in Constantinople.

The Methodists have strong colleges in Japan at Tokio, Nagasaki, and at Kobe; in China, at Shanghai, Nanking, Peking, Fuchow; in India, at Serampore, a theological seminary at Lucknow; at various points in South America and Mexico; a few high schools in Burma and the Philippines. The Southern Methodists have a college at Kobe, Japan, at Shanghai and Soochow, in China.

The Presbyterians have good colleges, in Japan, at Tokio; in China, at Peking, Santung, Ningpo, and Canton; in India, at Lahoro, Allahabad, and at several other stations. The American Presbyterians have a great college at Beirut with 800 students; a college also in Persia. The United Presbyterians have two great schools in Egypt, at Cairo and Assiout. The Southern Presbyterians have schools at Kobe, Japan; at Shanghai and Soochow, China.

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<sup>3</sup>*The American Journal of Theology*, April, 1910.

The American Episcopalians have St. Paul's College, at Tokio, Japan; in China, St. John's College at Shanghai, Boone College at Wuchang. The London and other English Societies have strong schools in the leading centers of China, Madagascar, New Zealand, and in the South Sea Islands.

The Dutch Reformed have colleges in Japan at Sendai and Nagasaki; in China, at Amoy; in India, in the Arcot Mission.

The Lutherans have a great school at Gunter, India, and the German Lutheran Societies have colleges in South Africa, Sumatra, and New Guinea.

The Baptists have in Burmah the Rangoon Baptist College, the Theological Seminary at Issein, the Ko-thah-byu Memorial College at Bassein, about thirty-five high schools in leading centers, and hundreds of village schools; in South India the Ongole College, the Ramapatam Seminary, and a score of high schools; several schools in Assam; in China, Shanghai College (under auspices of Northern and Southern Baptists), a union school at Chentu, West China; academies and high schools at Hangchow, Ningpo, Swatow, Canton, Shantung; elementary schools for boys and girls at most stations; the Graves Theological Seminary, Canton (under auspices of Southern Baptists), and the Ya; in Japan, Duncan College at Tokio, and a theological seminary at Yokohama; girls' academies at Tokio, Yokohama,

Himeji, Osaka, Sendai; in the Philippines, at Iloilo; in Africa, the Congo Theological School and many village schools; in Brazil and Argentinian, theological and other schools; at Rio, Bahia, Pernambuco, Buenos Aires (Southern Baptists); in Mexico, schools at Torreon, Guadalajara, and at other stations (under Southern Baptists).<sup>4</sup>

#### THE EVANGELIZING INFLUENCE OF MISSION SCHOOLS

1. The elementary schools start with the boys and girls and instil into their minds and hearts a knowledge of Christ and the Christian Religion.

2. The girls' schools are training mothers for the next generation, who will begin to make Christian homes in heathen lands.

3. The various Christian colleges are turning out Christian teachers and leaders in the various walks of life who will teach and lead the natives, more or less under the influence of Christian ideas.

4. The theological seminaries are training native pastors, evangelists, teachers, and leaders, to evangelize the natives, organize them into churches and train them in Christian living.

5. The mission schools, in putting emphasis upon the education of women, are elevating women to their rightful place in society.

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<sup>4</sup>For the above facts we are indebted largely to Dr. H. C. Mabie, who has made two extended tours on various mission fields; also to the *Missionary Review of the World*, various tables and articles.

6. Christian schools in heathen lands are creating an impetus for Western education, and in many lands, especially in China, Japan, and India, the governments are establishing colleges and universities in which Christian ideas will be mighty, if not dominant.

7. The teachings of Christianity in mission schools are leading heathen peoples to build hospitals, asylums, and other eleemosynary institutions for the relief of the suffering and unfortunate.

A Chinese student in this country, trying to account for the marvelous changes in the elevation of China, says:<sup>5</sup> "If you will ask this question of any Chinese, Christian or non-Christian, if he has ever taken pains to study the facts, he will tell you that it is the enlightenment of the people that has helped these changes. Who are the agents who have brought this enlightenment? When we examine into this we find that it is the missionaries. Pick out any leader that you can now in China in any of the new movements, and examine into his life. Where did he get this new spirit and education? You will find, in nine cases out of ten—yea, in ninety-nine cases out of one hundred—that he got his new spirit and education from mission schools, directly or indirectly."

This is true of Dr. Sun Yat Sen, trained in Christian schools, who imbibed democratic ideas and has become the chief agent in founding a

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<sup>5</sup>*Foreign Mission Journal*, March, 1910.

Republic in China. Who can measure the far-reaching results of a Republic in China, in the millions of souls to be saved, the thousands of churches to be organized, of sanitariums to be built, orphanages to be erected, homes elevated, morals purified, and society transformed by the teachings of Christ! And think of it. The Christian schools have silently created the forces and trained the men for building a Republic in China. And these Christian schools will continue to leaven and transform the civic, social, moral, and religious life of China.

The same is true of Brazil, Mexico, Argentina, and other foreign lands.

Dr. J. J. Taylor, Brazil, says: "There is perfect accord among us (missionaries) about the matter, although it took some years of experience to cement some of us to the conviction of the absolute necessity of educating our people" (the heathen).

The Baptist General Convention of Texas, November, 1911, unanimously passed a resolution expressing the conviction "that our Foreign Mission Board should enlarge its educational equipment and push with increased energy its educational work on all our mission fields, particularly in China, etc." The Southern Baptist Convention at Jacksonville, Florida, May, 1911, resolved to undertake to raise as a "fitting celebration of the centennial year of American Baptist Foreign missions, \$1,000,000.00 as a special fund for educational missions."



The Presbyterians and Methodists have already undertaken similar campaigns to increase the facilities and efficiency of their mission schools. The denomination that builds the most and best schools in China within the next five years, equips them best with teachers, buildings, and modern appliances, will most strongly and permanently stamp its thought and life upon the institutions, thinking, morals, and religion of China. At least one thousand Christian colleges should be built in China in the next five or ten years. These would be mighty levers to lift the nation to Christ and Christian ideals.

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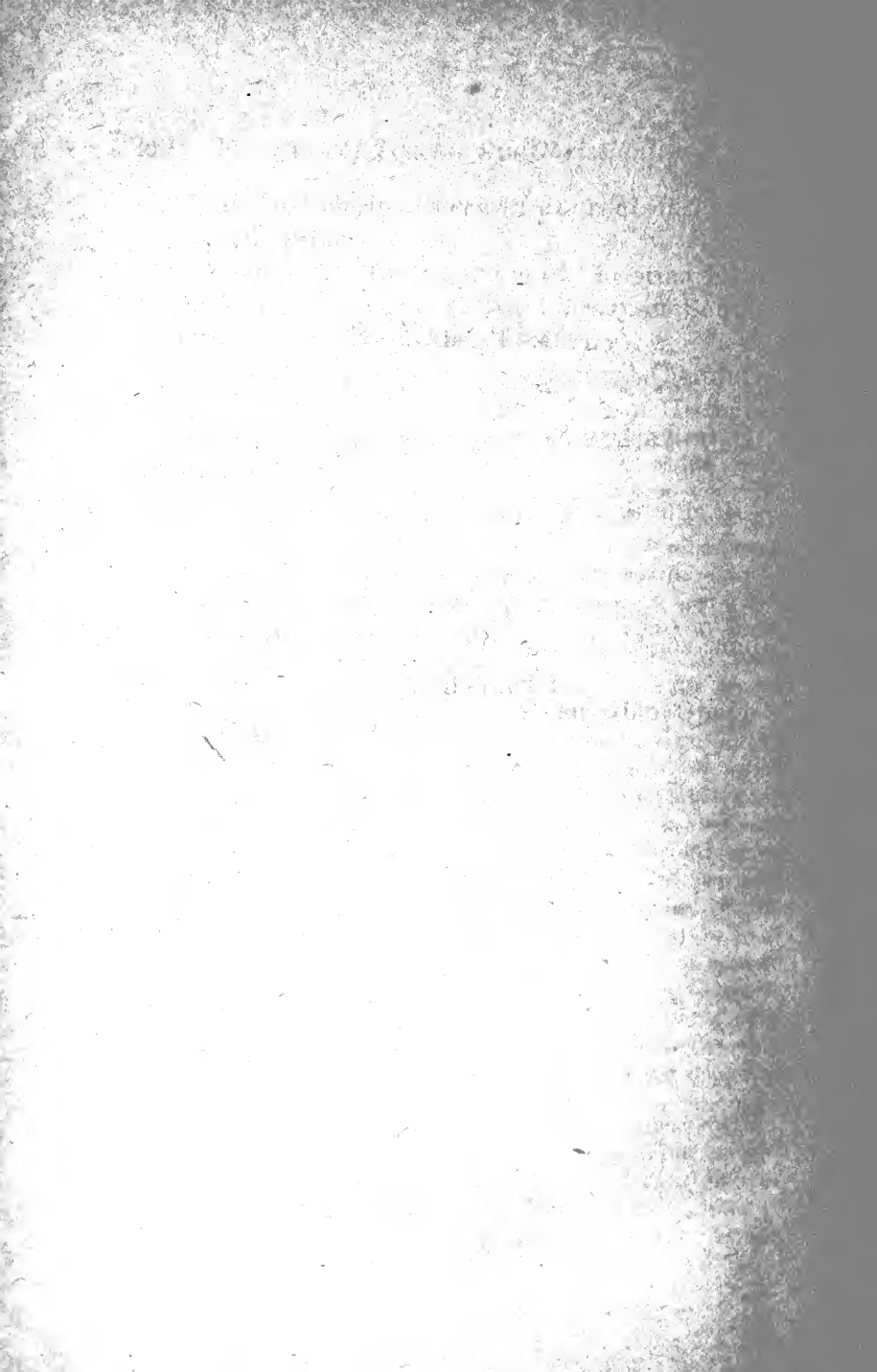
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## APPENDIX

(251)



## APPENDIX I

### THE NOUN TEACHER AS APPLIED TO JESUS

IN the Synoptic Gospels the title teacher is applied to Jesus thirty-nine times—twelve times each in Mark and Matthew, and fifteen times in Luke. In John it is used six times. That is, forty-five times in the four gospels Jesus is called the teacher.<sup>1</sup>

In studying the above passages more closely we observe that they can be divided into three classes: First, those in which Jesus is called the teacher by Himself—Matt. 10: 24, 25; 23: 8; Luke 6: 40a, 40b; John 13: 14—six in all. Second, those in which He is called the teacher by the Twelve and His other followers or sympathizers—twenty-three in all, ten of which are cases in which the Twelve call Him the teacher.<sup>2</sup> I have included in this class the case of the Scribe in Matthew 8: 19f, whom Jesus told it was necessary to count the cost of discipleship before entering upon such a career of suffering and self-sacrifice. Also Matthew 19: 26 (parallels Mark 10: 17, 20 and Luke 18: 18), the case of the rich young man who asked Jesus what he should do to inherit eternal life. He was not hostile to Jesus, even if he did not accept His terms of discipleship. Also Mark 5: 35 (parallel Luke 8: 49), where the servants of Jairus call Jesus the teacher. Also Mark 9: 17, in which the father of the demoniac boy addresses Jesus

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<sup>1</sup> This count is based on the Westcott and Hort text as seen in Moulton & Geden, Concordance to the Greek Testament.

<sup>2</sup> Matt. 26: 18; Mark 4: 38; 9: 38; 10: 35; 13: 1; 14: 14; Luke 21: 7; 22: 11; John 1: 39; 13: 13.

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as teacher. Likewise (with much hesitation), Luke 7: 40, the case of Simon the Pharisee, who invited Jesus to dine with him, and who addressed Jesus as teacher during the evening's conversation. Also Luke 9: 38, the case of the father of the epileptic boy.

Nicodemus<sup>1</sup> (John 3: 2), who was friendly to Jesus, and Martha (John 11: 28) called Him teacher. Mary Magdalene, after the resurrection (John 20: 16) called Jesus Rabboni, which John tells us means teacher.

Third, those passages in which Jesus is called teacher by His enemies—Scribes, Pharisees, Sadducees, Herodians, *et al.* They called Him the teacher in the following twelve passages: Matt. 9: 11; 12: 38; 17: 24; 22: 16; 24: 36; Mark 12: 14, 19, 32; Luke 11: 45; 12: 13; 19: 39; 20: 21, 28, 39. It is remarkable that in John's Gospel Jesus is not called teacher by His enemies, though once He calls Himself the teacher and five times the disciples do so.

### THE VERB "TEACH" AS APPLIED TO JESUS

The verb "teach" (*didasko*) is referred to Jesus forty-five times in the Gospels—thirty-nine in the Synoptists and six in John. These references are divided into four classes:

1. Those in which *the evangelist* says Jesus taught or was teaching. Most of the references to Jesus' teaching belong to this class—of the nine in Matthew, seven passages;<sup>3</sup> of the fifteen in Mark, thirteen passages;<sup>4</sup> of the fifteen in Luke, ten;<sup>5</sup> of the six in John, four.<sup>6</sup>

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<sup>3</sup>Matt. 4: 23; 5: 2; 7: 29; 9: 35; 11: 1; 13: 54; 21: 23.

<sup>4</sup>Mark 1: 21, 22; 2: 13; 4: 1, 2; 6: 2, 6, 34; 8: 31; 9: 31; 10: 1; 11: 17; 12: 35.

<sup>5</sup>Luke 4: 15, 31; 5: 3, 17; 6: 6; 13: 10, 22; 19: 47; 20: 1; 21: 37.

<sup>6</sup>John 6: 59; 7: 14, 28; 8: 20.

The Synoptists apply the verb "teach" to Jesus from the beginning of the Galilean ministry to the last week in Jerusalem. John uses it of him apparently only in the middle portion of His ministry (chapters 6-8).

2. Those passages in which *Jesus* speaks of Himself as teaching. These number only three—one in Matthew (26: 55), one in Mark (14: 49), in both of which He refers to His daily teaching in the temple during the last week of His ministry, and one in John (18: 20), where He says to the high priest, "I ever taught in synagogues and in the temple where all the Jews come together; and in secret spake I nothing." He claims two things in this statement: First, that He was always a teacher—that is, during His public ministry; second, that He was a public teacher, teaching nothing of which He or anyone should be ashamed.

3. Seven passages in which *His enemies* speak of Him as teaching—in Matthew (22: 16), where the Pharisees and Herodians refer to His fearless, impartial teaching; one in Mark (12: 14), parallel in Matt. 22: 16; four in Luke 13: 26, where the rejected ones in the last day appeal to the fact that Jesus taught in their streets; 20: 21a, 21b, and parallel in Mark 12: 14; 23: 5, where His accusers accuse Him of seditious teaching; one in John 7: 35, where His enemies ask if He was going to teach the Greeks when He went away.

4. There is one passage in which the *disciples* apply the verb "teach" to Jesus—Luke 11: 1, where they ask Him to teach them how to pray.

## APPENDIX II

THE FACTS IN THE NEW TESTAMENT AS TO PAUL THE  
TEACHER

THE noun "teacher" (*didaskalos*) is applied by Paul to himself only once (2 Tim. 1: 11). Though many critics deny the Pauline authorship of the Pastoral Epistles, they concede that this first section of 2 Timothy (1: 1-12) is Pauline.<sup>1</sup> Hence, we are justified, even from the hypercritical point of view, in using this passage as a source of Paul's teaching that he was a teacher with a Divine commission.

Again, in Acts 13: 1, the author ranks Paul among the teachers in Antioch. This is true, even if Paul be regarded primarily as a prophet in contradistinction with teacher technically interpreted. If he was one of the New Testament prophets he was at this same time a teacher, because all prophets are teachers, though not all teachers are prophets. Prophet is a generic, teacher a specific, term.

The verb "teach" (*didasko*) is applied to Paul seven times in the book of Acts (11: 26; 15: 35; 18: 11; 20: 20; 21: 21; 21: 28; 28: 31). So we see the author of Acts esteemed Paul as an authoritative teacher.

The verb "teach" (*didasko*) is also referred by Paul to himself four times in the epistles (1 Thess. 2: 15; 1 Cor. 4: 17; Col. 1: 28; 2: 6, 7).

## CONCLUSIONS FROM NEW TESTAMENT FACTS

1. Paul deemed himself a Divinely called teacher in a sense as real as he was a Divinely called apostle and preacher.

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<sup>1</sup>See McGiffert, *Apostolic Age*, p. 408.



2. The author of the Acts, the beloved physician Luke, regarded him preëminently as a teacher, for he applies to him the verb "teach" (*didasko*) seven times, while he calls him apostle (*apostolos*) only twice (Acts 14: 4, 4), and applies to him the verb "preach" (*keerusso*) only twice (Acts 20: 25; 28: 31); also the verb "preach" (*katangelo*) only twice (Acts 13: 5; 17: 13); also the verb "bring good tidings" (*euangelizomai*) only three times (Acts 14: 7; 15: 35; 17: 18).

3. As corroborating these New Testament facts, the numerous quotations in early Christian literature from Paul's Epistles and the frequent use of proof texts from Paul in elaborating the various systems of theology in the early Christian centuries.

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## APPENDIX III

### REFERENCES IN NEW TESTAMENT TO OTHER TEACHERS

#### TEACHERS IN GREECE AND THE PROVINCE OF ASIA

IN 1 Cor. 12: 28, Paul names a list of eight functionaries and functions, "apostles, prophets, teachers, *et al.*," teachers being placed *third* in this list of *eight*. Eph. 4: 11, he says the ascended Christ "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers," placing teachers fifth, or last, in a list of *five* functionaries. The local environment in Corinth, accustomed to teachers of philosophy, demanded that more emphasis be put upon teaching than in Asia, where the prophet and evangelist were successful without special teaching.

From the grammatical construction in the above passages Paul seems to have regarded teachers (*didas-*

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*kaloï*) as a separate class in Greece, but in Asia as identical with pastors (*poimenai*).

### PAUL AND FEMALE TEACHERS

“But I permit not a woman to teach” (*didaskein*). 1 Tim. 2: 12. “Let the women keep silence in the churches: for it is not permitted unto them to speak (*lalein*); but let them be in subjection” (*hupotases-thosan*). 1 Cor. 14: 34f. The main thought is the last expressed in the former passage—the subordination of women in the public mixed assembly. 1 Cor. 11: 5f., a woman may “prophesy or pray” in the assembly, provided she is “veiled.” This only emphasizes the main thought in all this class of passages, viz.: the subordination of women in the public functions of the church. She is not prohibited from prophesying, teaching, or praying, if she modestly keeps her place of subordination in the public administrations of the church.

Cf. Acts 18: 26, where Priscilla privately taught the learned and eloquent Apollos, who afterwards became an able minister of the New Covenant.

### PAUL AND THE TEACHING PASTOR

1 Tim. 3: 3, the apostle demands that the bishop (*episkopos*) be “apt to teach” (*didaktikon*). 2 Tim. 2: 2, the apostle insists that Timothy see to it that “faithful men” (no doubt, teaching pastors) be elected as bishops to “teach others also.” 1 Tim. 5: 17, he says that pastors who “rule well” and “especially labor in teaching” are “worthy of double honor.”

### EVANGELISTS AS TEACHERS

2 Tim. 2: 24, the apostle insists that Timothy, who is probably not a pastor, but an evangelist, be “apt to teach” (*didaktikon*, the same word as is used to designate the pastor). 2 Tim. 4: 5, he expressly exhorts

Timothy to "do the work of an evangelist." 1 Tim. 4: 11, Paul explicitly exhorts Timothy, "These things exhort and *teach*."

## MISCELLANEOUS PASSAGES

Acts 13: 1, four others, Barnabas, Symeon, Lucius, Manaen, besides Paul, are called "prophets and teachers." Acts 18: 25, Apollos is said to have "taught," but in 18: 26 Priscilla and Aquila privately taught him (the verb "expound" [*ekthithemai*], not "teach" [*didasko*], being used), "the way of God more accurately."

Heb. 5: 12, the author implies that all Christians, after years of experience, "ought to be teachers." James 3: 1, James chides Jewish Christians for being ambitious for the honor of public Christian teachers.

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## APPENDIX IV

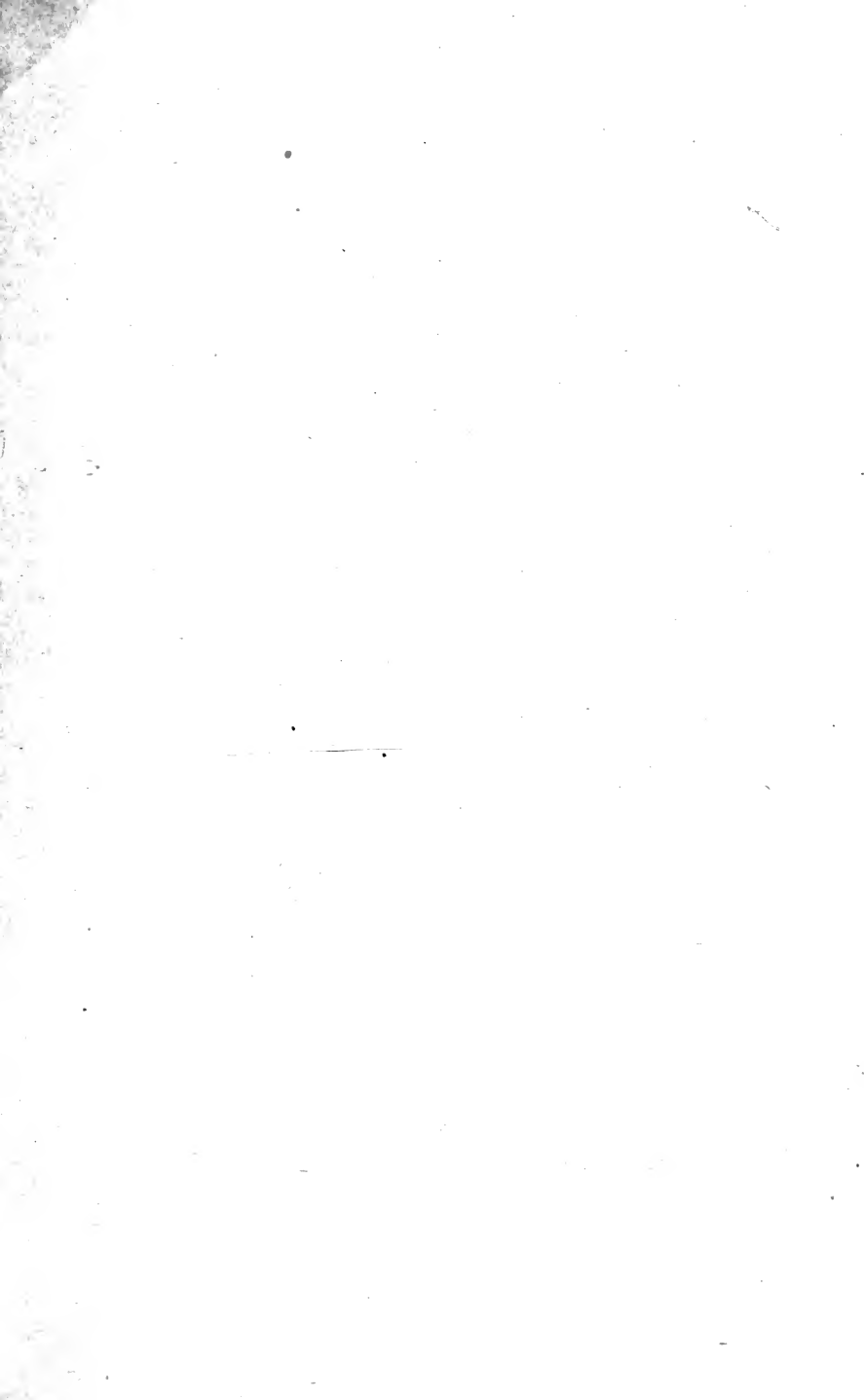
THE word "preach, proclaim" (*keerusso*) occurs sixty-five times in the New Testament (twice, however, in the disputed passage, Mark 16: 9-20). Five times it refers to John the Baptist, eleven times to Jesus, seven times to the Twelve Apostles, nineteen times to Paul, once to an angel in heaven (Rev. 5: 2), and twenty-two times to the general proclamation of the good tidings, by the leper, Philip, Timothy, and other preachers of the gospel. But the verb "teach" (*didasko*) occurs ninety-three times in the New Testament, and in nearly all the cases refers to Christian teaching.

The noun "preacher" (*keerux*) occurs only three times in the New Testament, twice referring to Paul and once to Noah. But the noun "teacher" (*didaskalos*) is used fifty-four times in the New Testament in the Christian

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sense. The noun "preaching" (*keerugma*) occurs only eight times in the New Testament, twice referring to the preaching of Jonah (that is, to the substance of his message to Nineveh), once to Jesus' message, four times to Paul's gospel, and once in a general sense, in which it signifies the substance of the gospel message (1 Cor. 1: 21). But the noun "teaching," "doctrine" (*didachee*) occurs twenty-eight times in the Christian sense, ten times referring to Jesus' message, 4 times to that of the Twelve, six times to that of Paul, leaving eight miscellaneous instances.

These figures show that to preach the message of Christ and of the Apostles is regarded in the New Testament as a significant function of Christian leaders. Although the terms "teacher," "teaching," and "teach" far outnumber the terms "preacher," "preaching," and "preach," yet the function of preaching occupies a conspicuous place in the New Testament.



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